



Little Miss Edith Neil steps out of her car just in time to get into the June number of **WORLD CALL**. Her father is the pastor of our church at Willoughby, Ohio, and her mother is a sister of Edith Eberle of the Philippine Islands, which is distinction enough for one small person but in addition she has a real bid to fame in her own right. She is six years old and has attended six state conventions and five national conventions! Can anyone beat that record?

Our Cover

Is a reproduction of a painting by Harold Copping, the English artist, the original of which is hanging in the office of the Dayton, Ohio, Sunday School Council of Religious Education.

Or What Have You?

The University of Chicago Press is desirous of completing its file of *The American Home Missionary*, the organ of the old American Christian Missionary Society. They lack the issues of January, March, June, July, September and December of 1910; March, August, December of 1914; December, 1916; and February and October of 1913. Anyone having these issues available will render a service by sending them to the **WORLD CALL** office for placement with the Chicago firm.

Coming

All sorts of good things for your summer reading! The July number will be the very handbook you will want to take on your summer vacation for dipping into occasionally. In addition to a wide variety of popularly treated stories, it will feature the work of our Board of Temperance and Social Welfare, with special emphasis on the moral questions to be faced in the coming presidential election. And later—well,

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Volume X JUNE, 1928 Number 6

CONTENTS

Let's Be Sensible	3	Convention Elections and Resolutions	39
Not Merely Ready but Eager	4	Board of Education Notes	42
Taxes and Contributions	4	Up the Paraná	44
Two Departed Leaders	4	Glimpses of the Religious World	45
The Lad of Nazareth	5	Missionary Programs	46
Congo's Crying Need	7	Bible Study	46
Ready to Sail	9	Echoes From Everywhere	47
For the Youth of Mexico	10	Hidden Answers	47
Adventures in Brotherhood	11	In Memoriam	48
Jerusalem 1928	13	Christian Endeavor in the Philip-pines	49
The Holy City	16	Circle Program	49
A Convention of Decision and Fellowship	18	Triangle Program	50
A Backward Glance at Columbus	21	Sunday Schools	51
Impressions of Our Foreign Visitors	22	Missionary Illustrations	56
Will the Brotherhood Accept the Challenge of the Survey?	23	Brief Talks	56
Illumination From the Youth Convention	26	Foreign Students Hold Open House	58
Has the Country Church a Future?	27	Putting Us to Shame	59
For a Better Trained Ministry	29	Need of the Hour (poem)	59
Hitching the Plow to the Pulpit	34	Speaking of Books	60
A Generation of Service	35	Two Important Announcements	61
A Visit to El Caro	37	Directory of Home Institutions	61
Romance and Realism	38	A Word From Syria	62
		Receipts	63
		Missionary Register	63

turn to page 61 and read of two coming features to which **WORLD CALL** will give much attention, announcements that came just as we were going to press.





Stephen Jared Corey

Stalwart product of the Missouri Ozarks, devoted servant of the Churches of Christ as pastor, New York state secretary, Foreign Society secretary and United Society vice-president, recognized as one of the missionary statesmen of the world





Yes, they hold conferences in Africa

VOLUME X

JUNE, 1928

NUMBER 6

## Let's Be Sensible

**T**HERE is much joy abroad in the world despite the fact that trouble and sorrow are stalking plainly about and knock sooner or later on everybody's door. There is no possibility of escaping from the complexes that tie us down or hold us back. Yet few of us are depressed by the fact and, strangest of all, every baby is happy, every child hilarious and every youth exuberant! Let's be sensible and rejoice in this glorious fact and the reassurance which it brings.

The white baby fraternizes freely with his oriental playmate with no fear whatever of "yellow peril," and the Chinese child admits an American comrade to his house boat or his palace utterly unsuspecting of "western imperialism." Even on the shell-marked frontiers of Europe it is hard for the elder enemies to instill hatred into the souls of German boys and French girls before they have fallen in love across the line. Why not be sensible for once and let our children teach us, on Children's Day, that we were all created for friendship rather than for enmity?

What farmer, having two fields, one that had been farmed rigorously for two thousand years until its fertility was exhausted, the other rich, new land just brought under cultivation, would leave the new land lying fallow and devote all of his energy to the worn-out soil? What merchant would neglect the customers who pay regularly and sell his goods in preference to those who seldom or never settle their accounts? What fisherman would habitually leave the waters that have proved most prolific to spend his time instead where fish have been found only rarely? And yet the church of Christ expends nine-tenths of its energy and its money upon grown men and women who are either safely in the fold or hopelessly outside, while it bestows the other tenth grudgingly

upon the children who respond with amazing promptness to every effort in their behalf. Let's be sensible for once, and resolve on Children's Day henceforth to put our major efforts where we may expect major returns.

**"W**E'VE a story to tell to the nations." And we know that the nations are composed of individuals. And we know that some of these individuals must be like some of our neighbors here, set in their ways, fixed in their prejudices, practically incapable either of understanding or of accepting anything as new as the gospel. On the other hand we know that the lands afar are swarming with children who are eager to learn, quick to respond and capable of marvelous Christian growth. Let's be sensible for once and give our missionaries every necessary facility for answering their questions when they ask them, supplying the bread of life while their hearts are hungry, introducing the living Christ while they are ready to accept him.

If the money of Christian families in Canada and the United States were principally in the hands of the members of these families who are less than twelve years old rather than those who are above fifty, who can doubt that the offerings on Children's Day would be twice as great as ever before? Amid all of the unspeakable suffering of non-Christian lands their supreme need is for the gospel, and children are five times as responsive to the cry of want as their elders. Then it is not the children but the grown-ups who cherish five sorts of money-fed desires, five varieties of money-making opportunities and five terrors of the poorhouse for every dollar that comes into the family treasury. Let's be sensible for once, on Children's Day, and let the children say how much we shall give.



## Not Merely Ready But Eager

**A**S SOON as the executive committee of the United Christian Missionary Society voted to approve the recommendations of the Commission on the Ministry for the establishment of an improved pension system the historic old Central Church of Indianapolis went on record to begin paying the required 8 per cent on its minister's salary when notified that the fund is ready to receive such payments.

In the same appreciation of the fundamental obligation of the church to its minister the official board of another great congregation, the Union Avenue Church of St. Louis, when the International Convention of 1917 approved the inauguration of our present pension system telegraphed its readiness to pay the stipulated percentage.

On the eve of the International Convention at Columbus the Ohio State Convention held one brief session for 1928 in which it passed the following resolutions:

Resolved, that this Convention endorses the proposed Pension Fund recommended to the Columbus International Convention, and

That, we encourage our ministers to enroll for membership in the Pension Fund as soon as the opportunity offers, and

That, we commend the proposal to the churches and urge its adoption as an act of justice to faithful ministers, and a wise provision for the welfare of the church itself, and

That, we look with favor upon the request that any new financial campaigns wait until after the brotherhood-wide campaign for the Pension Fund in 1930.

## Taxes and Contributions

**I**N COMPUTING personal incomes for federal taxes the United States permits three major exemptions; interest paid on debts, contributions to religious and charitable purposes and taxes. Many interesting comparisons may be made between taxes and contributions. In the first place both are for the general good, rather than for immediate personal advantage, and in a democracy both are voluntary; taxes by legislation, contributions by individual action.

There is a marked difference, however, in some other respects. A large part of our taxes we pay without knowing just when and how; they are a part of the price which we pay for clothing, food and practically everything else we buy. On the other hand we always know when and how and how much we contribute to any cause that enlists our support.

One of the most striking differences between taxes and contributions is that people will vote taxes upon themselves in amounts and for purposes which they would not consider in direct gifts, and then will neglect or refuse to contribute to causes which they freely admit are of far more importance. For instance, how much could the United States government raise by popular subscription for the support of the army and navy? Certainly not a tenth of the

amount now provided by taxation. In contrast, scarcely anyone questions the value of the church to the community, and yet only half of its actual members contribute to its support, and most of these in trifling amounts.

Perhaps the explanation of this strange condition lies in the fact that most people live on a credit rather than a cash basis and never have any money which they feel free to devote to what they would at the moment consider the best use for it. This is why practically the only worth-while contributions are considered by the donors simply payments upon prior obligations, whether pledges or habits or recognized principles, as of tithing. The church needs better instalment salesmanship even more than vigorous collection agencies and methods.

## The Passing of Two Leaders

**A**FTER several months of illness Mrs. Ethel B. Jenkins, for twelve years president and secretary of the Pennsylvania woman's missionary society, was released from her sufferings April 26. Simultaneously with the funeral service in Kingston a memorial service was held in Pittsburgh.

Mrs. Jenkins was a beautiful and charming woman, an eloquent and effective speaker, a tireless worker, a wise leader and a devoted Christian. This extraordinary combination of qualities was one of the chief factors in the success of the Golden Jubilee campaign in Pennsylvania, the \$50,000 contributed being quite beyond the state's numerical strength.

George Darsie, minister of the Christian Church at Mt. Sterling, Kentucky, passed out in his sleep in the early morning of May 4, after an indisposition of only a few hours. He was seriously ill last summer, but after a few weeks recovered sufficiently to resume his ministry and regular attendance upon the monthly meetings of the executive committee of the United Christian Missionary Society.

Mr. Darsie was only fifty-eight years old, a year beyond his distinguished uncle of Frankfort, Kentucky, for whom he was named, but he had almost completed thirty-six years in important pastorates. The regular fruitage of his work appeared in debts liquidated, buildings erected, missionary offerings increased and membership strengthened both in numbers and in consecrated service.

It was characteristic of the man that from the day of election to the executive committee of the United Society, over three years ago, he took his responsibilities seriously, reached his conclusions with heroic indifference to personal considerations, advocated his position eloquently and persistently, and then, on more than one occasion, after getting fuller light on the question, reversed his previous decision.

There were funeral services both in Mt. Sterling and at Bethesda, Ohio, the place of interment.



# The Lad of Nazareth—and The World's Children

After a Journey Around the World

By STEPHEN J. COREY

I RECENTLY stood at evening time, on the high hilltop, above the town of Nazareth of Galilee. I had just completed a journey through the mission fields of the Orient and for many months my heart had been filled with the needs and the burdens of multitudes of brown-faced children and my ears had become accustomed to their voices set in the music and the pathos of strange languages. I had stopped for a couple of days to visit the town where the boy Jesus grew up. I had climbed up the steep, narrow and stair-like streets of that quaint town, to see the sun set from the ridge where he must have often watched it sink into the Mediterranean. The day, which I had spent mingling with the friendly people and bright-faced children of the town, had given me a new glimpse into the life of our Lord's youth and now the wonderful view from the high hilltop carried my thoughts far away to the children of other lands.

Jesus lived no isolated life in the dull and humdrum existence of an obscure village, to which the tides of outside life did not come. Nazareth has a population of more than ten thousand today and there are indications that it may have been twice as large in the time of our Lord. It was a populous, wide-awake little city and there were few towns, if any, in

Palestine, more in touch with the outside world. Through its streets and around the base of the



Three children in Nantungchow, China, saved from diphtheria with antitoxin while two others in the same home died without it



One of a hundred at our Kulpahar, India, orphanage

hills on which it rested, wound great caravan roads of that day. Thirsty men and camels from far countries drank at "Mary's well," the only abundant spring of running water for many miles. The roads from Egypt to Damascus,

from Galilee to Jerusalem, from Sidon to the Euphrates and from Tyre to the countries across Jordan, all passed Nazareth. Even though the automobile and the motor truck ply these remade roads of today, one night I counted forty-six camels in the Nazareth caravansaries, most of them on their way to Egypt with heavy burdens. How often Jesus, the carpenter's lad, must have watched the camels and the men and women and children from far-off lands!

From the eminence where I stood I could see Mount Hermon to the far north mantled with snow, the mountains of Moab across Jordan with the tip of Pisgah in the distance, Mount Tabor close at hand and skirting it the beautiful plain of Esdraelon stretching from south of Nazareth to the sea. South of Tabor stood the hill of Moreh and beyond the mountains of Samaria, while closer, beyond the valley, stretched westward the range of Carmel with its precipitous point thrusting into the Mediterranean at the Bay of Acre. What a vision, what history had been wrought out within the area visible from Nazareth's hilltop! How the boy Jesus must have been



Trouble is brewing in China!



stirred by thoughts of Moses, of Joshua, David and Saul, of Samuel, of Gideon and Deborah, of Elijah and Elisha, as times without number he climbed to this height and saw the sun rise above Tabor, or set in the Mediterranean beyond Carmel. And as he stood there he could likewise see the travelers from far countries on the great roads below him. Nazareth was a theater, both for the drama of the past and portrayal of his own age.

And so I stood at sunset on the summit where our Savior in his early days must have stood many times. I heard the voices of children mingling with bleating of the home-coming sheep and the call of the shepherds on the hillside below me, and up from the narrow streets of Nazareth came the sound of childish laughter and play. Then I thought of Jesus, after the years in Nazareth, after his Father had called him, as he put the little child in the midst of his disciples and measured entrance into his kingdom by its simplicity, purity and trust. My mind also went back across the months I had spent in oriental lands and I saw again the thousands upon thousands of children whom Jesus, himself once a child, puts in our midst today. How can we let them whom he loves grow up without him? They were made for him, he loves

them, he calls them his own. But if they are not taught concerning him, they will drift away and their adult lives will become barren and empty and filled with the darkness of ignorance and superstition. As I stood there in the twilight, above the little city, the west all aglow with the departed sunset and my heart aglow with thoughts of the child-loving Christ, the children of Japan with their varicolored kimonos and their clicking wood clogs; the brown-faced, laughing children of the Philippines; the sober, overburdened children of China, in a war-ridden and pestilence cursed land; the sad little girls and the underfed little boys of India—thousands and thousands of them,—came trooping back into my memory as I had seen them during my months of travel.

As I stood there above Nazareth the darkness deepened and my imagination quickened and I thought I saw Jesus placing us of the west in the midst of the childhood of the world and saying again those two great words of his about children: "Suffer the little children to come unto me" and "Whosoever causeth one of these my little ones to stumble, it were better for him that a millstone were fastened around his neck and he were cast into the midst of the sea."



Archibald McLean, lover of children,  
and a missionary baby

## Welcomed

By Jessie Brown Pounds

*(Remembering Archibald McLean and Children's Day)*

Perhaps he now sits with the saints of the ages  
With Carey and Wesley and Wyckliffe and Paul,  
With Socrates, Plato, and all the high sages—  
He had thought their thoughts joyously after them all.

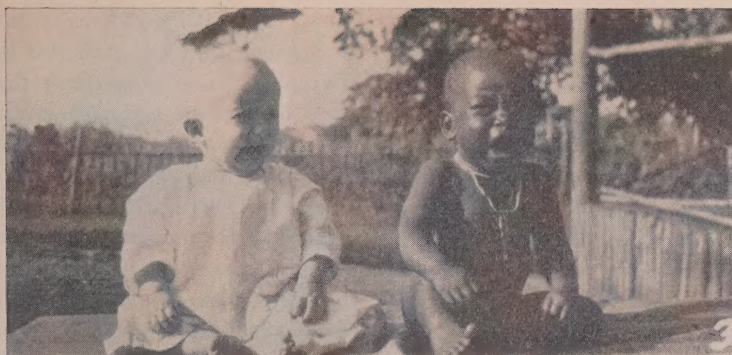
They would welcome his coming, their wisdom discerning  
He belonged not to part of the race but the whole;  
They will surely have joy in him, speedily learning  
The whimsical charm of his glorious soul.

But, somehow, I cannot thus think of him;—rather,  
I fancy I see him a center of mirth,  
As, hailing his coming around him there gather  
The children he laughed with and romped with on earth;

The children who slipped from the arms of their mothers  
And took the long journey with never a fear;  
I fancy them calling, each one to the others,  
As they called when he came from his journeyings here.

And then to the heavenly playground they lead him,  
This prophet who bore a child's heart in his breast,  
The children are glad, and it may be they need him  
To play with them yonder while taking his rest.





Two lungs with but a single cry

## Congo's Crying Need

That Today's Children May Live More Abundantly Tomorrow

By EMORY ROSS, F. R. G. S.

**W**HILE we look forward anxiously to the day, not distant we hope, when new stations may be established where they are so much needed and when the other smaller but required advances mapped out in the survey of Africa may be made, there stands forth one project, one advance which we feel must be urged upon the home church as imperative and immediate. It will brook no further delay. If the Church of Christ is to be built really into and around the lives of this and succeeding generations of Congolese, this step, hesitantly begun a decade or more ago by the church at home, must be taken. I refer to the establishment of the Congo Christian Institute. This project is given priority by the field and we unitedly urge it with all our power.

Ten or twelve years ago in Congo, after a long attempt without it, a central Bible training school was planned. Located at Bolenge, A. F. Hensey and one or two others gave considerable time to it for a half-dozen years but neither in funds nor in personnel did there come from home the help that was indispensable, and the staff members appointed to it were at the same time completely loaded with other work.

The conditions that forced its organization increased always in complexity in the face of Congo's breathtaking economic developments, and tentatives made in school work and in teaching various arts and crafts were so significant in results that there evolved from experience the plan of a greatly enlarged training school that, centering about religious instruction and including all that was offered in the Bible training school, should at the same time prepare individuals for every phase of helpful life and activity developing in Congo. When the survey came along the mission was ready to formulate its plan at once for a Congo Christian Institute.

The immediate constituency for such a school is our

whole field in Congo, where some 600,000 people live. Already 6,500 pupils are enrolled in our 350 elementary schools without adequate opportunity, for those capable of doing so, of going on into higher training. The Institute would be made to meet that present deplorable situation.

This school, on the scope planned, would be unique in Central Africa. No other institution of its kind is in existence there, nor is any other projected as far as we know. We believe hopes are not too sanguine that would see it grow into such a union undertaking as would serve the whole of Congo Belge and large portions of French Equatorial Africa. It is the *one* type of work on which there is apparently practically unanimous agreement; native leaders and colonial administrators, commercial men and missionaries, Europeans of long African residence and world travelers, anthropologists and ethnologists, scientists and laymen, the native community itself—the vast bulk of these unite in support of some one or more phases of such a work as here outlined; many of them support it in its entirety.

**I**T IS the type of work which we consider has made elsewhere in Africa, when directed with strong Christian emphasis, the greatest impress upon native life, thought and character. Certainly no other method has made its impress so rapidly and withal so enduringly.

The Disciples of Christ are peculiarly well situated to sponsor such a task as this. There is enthusiastic field approval and support. Bolenge is fairly central and strategic for the whole of Congo. Relations all through the years with the government and commercial enterprises and with other missions have been such as to attract interest and support to a great undertaking of this sort on the part of our mission. The mission has actually done much of the needed experi-



mental work in the Bible Institute, the vocational schools, and elsewhere as a basis for this larger and surer effort. The home constituency is ample in size and wealth and enthusiasm to supply the staff and funds for such a work—an eventual staff of certainly not less than twenty-five missionaries, supported by twice or thrice that number of native instructors; a property investment in the next ten or twelve years of \$138,000, and an operating budget grown by the end of that time to say \$78,000 a year.

**I**N OUR judgment it is the most needed contribution by far in our field. It is one the Disciples of Christ, it seems clear to us, are called upon to make. It is one they *can* make. It is one they *will* make. More: it is one they *are* making for, under the imperative lead of the One who is their commander in Africa as in America, as everywhere, the mission in convention last November determined to make the venture. And on January 1, 1928, Mr. and Mrs. Herbert Smith, having left the beloved Lotumbe which they founded eighteen years ago for their new great piece of pioneering at the call of their colleagues, black and white, and of their Master, started at Bolenge, largely on faith as far as money is concerned and wholly on faith otherwise, the Congo Christian Institute. The plans, matured by years of experience, can be realized if the home church can be roused. The greatest single contribution to the cause of Christ which the Disciples of

Christ can make in Africa in this decade, in my judgment, is to fund and staff this institute, the while they are undergirding more amply than ever before the good score of present activities tested and clearly blessed throughout twenty-nine years of Christian service and collaborating with our thousands of black brothers and sisters in Congo.

Here is an opportunity that has never been ours before in Africa. A continent, literally a continent, is emerging from the most abysmal darkness of ignorance, superstition and fear. A great mission has been given us by our God. Thousands have been brought into personal relationship with their Lord. Hundreds of thousands more await the coming among them of that human stream of evangelists, teachers, artisans, Christian leaders all, which a great Christian Institute would supply. The need is clamant. The foundation stones are laid. Those you have sent out in Christ's name are united and confident. But one single thing remains: that the church at home should sense the tremendous implications of this changing Africa, should resolve as the infant African church has already resolved, that Africa must be Christian, and then should give, aggressively, out of your prayers, your pockets and your young people, that Africa *shall* be Christian, that Christ *shall* be known from Cairo to the Cape of that great continent, from the Indian Ocean to the Atlantic, everywhere, known and loved and followed by an Africa redeemed.

### This Is My Father's World

(TERRA BEATA. S. M. D.)

MALTBIE D. BABCOCK, 1901

Traditional English Melody  
Arranged by S. F. L., 1915

1. This is my Fa-ther's world, And to my list-ening ears, All  
2. This is my Fa-ther's world, The birds their car-ols raise, The  
3. This is my Fa-ther's world, O let me ne'er for-get That

na-ture sings, and round me rings The mu-sic of the spheres.  
morn-ing light, the lil-y white, De-clare their Ma-ker's praise.  
though the wrong seems of-ten strong, God is the Ru-ler yet.

This is my Fa-ther's world, I rest me in the thought Of  
This is my Fa-ther's world, He shines in all that's fair; In the  
This is my Fa-ther's world, The bat-tle is not done, Je-

rocks and trees, of skies and seas—His hand the won-ders wrought.  
rust-ling grass I hear him pass, He speaks to me ev-ery-where.  
sus who died shall be sat-is-fied, And earth and heaven be one. A-MEN.

Words from *Thoughts for Every Day Living*, Copyright, 1901, by Charles Scribner's Sons. Arrangement Copyrighted, 1915, by the Trustees of The Presbyterian Board of Publication and Sabbath School Work. Used by permission.

## "This Is My Father's World"

Hymn Story and Interpretation

By S. W. HUTTON

**J**UNE-TIME is joy-time. On Children's Day the voices of children will be heard in joyful song around the world. For young people June is Commencement time, conference time, mating time, and roses bloom everywhere. The manuscripts of God in nature are full of love, joy, truth, beauty and goodness.

This traditional English melody is well mated to the confident assertions of faith throughout Maltbie D. Babcock's three stanzas of the hymn, "This is My Father's World." These words are full of meaning. Each stanza should be sung with steady, vigorous rhythm and the words should be well enunciated, throbbing with conviction.

Juniors and intermediates especially will be attracted by this hymn. They will sing it with delight. Miss Edith Lovell Thomas, Boston University, with whom this song is a great favorite, suggests: "Let the boys sing the first half of the first and second stanzas, and the girls take the second half. Make the idea of responsibility and cooperation strong and appealing by changing the words 'my' and 'me', respectively, to 'our' and 'us', and let the boys and girls unite in a hearty singing of the final stanza."

"What is so rare as a day in June" says Lowell. How true and refreshing are these words. Yes, "This is my Father's world." Listening ears and seeing eyes are highways over which the story of God's wonder-world is carried to the heart of man. There is satisfaction in the thought that this is God's world, that the rocks, the trees, the skies and the seas are wonders of his hand.



# Ready to Sail

Six New Missionaries Will Leave for Foreign Ports This Summer

**S**AILING orders are in readiness for six young out-going missionaries who will leave in the summer or early fall to fill needy posts in the foreign fields. They are all splendid, representative young people, thoroughly prepared for the high service they will be called upon to render.

Miss Florine Cantrell (left) has prepared to go as a nurse to Mexico. She is a graduate of Milligan College, Tennessee, and spent two and a half years in the Christian Church Hospital in Kansas City and is a registered nurse. The past year she has been studying at the Kennedy School of Missions in further preparation. Her father is the pastor of the Fulton, Kentucky, Church.

Mr. and Mrs. Normal B. Ward (right) will do young people's and evangelistic work in Latin America. They are both graduates of Bethany College and have done two years' graduate work in the Yale Divinity School. In addition, Mr. Ward has spent a year in the College of Missions and Mrs. Ward has had a year's practical experience as a religious education field worker under the United Christian Missionary Society. She was formerly Miss Mae Yoho, daughter of J. W. Yoho, pastor of the Madison Avenue Church, Huntington, West Virginia.



Mr. and Mrs. Frederick L. Rowe (left) will go to Africa. Mrs. Rowe has her Ph.B. degree from the University of Akron and has taught in the Akron and Richfield, Ohio, schools. She spent one term in the College of Missions and has been a graduate student at Butler College during the past year further preparing herself for the educational and evangelistic work she expects to do in Africa. Mr. Rowe has likewise been a student in Butler during the past year further preparing himself, after eight years excellent business training, to care for the mission business affairs in Congo.

Miss Rosella Kern (right) is a registered nurse, receiving her training at the Christian Church Hospital in Kansas City. She was a student at the College of Missions from 1924-26 and has her A.B. degree from the University of Missouri. She will go to the Philippine Islands.





# For the Youth of Mexico

## The Internado of the Colegio Morelos

By PEARL GIBBONS

**A**FTER fourteen years without a permanent home the Girls' Boarding School and Orphanage at Aguascalientes, Mexico, has the joy of seeing completed their new home. Last July the land was bought—a portion of a large garden and orchard. It has a depth of fifty meters and a frontage of eighty meters. The plan in buying so large a frontage was to have room to build a residence for a missionary family on one end of the lot.

In October the ground was broken for their new home. A twenty-two room, concrete, modern building stands there today.

The building has ample accommodations for sixty girls and private living quarters for three missionaries.

A large room with private bath that can be shut off entirely from the rest of the building has been set aside for the infirmary. Also there is a large porch upstairs that can be used as sun porch or play room and nursery for the three baby members of the large family.

The dormitory system had to be carried out in order to accommodate at least sixty girls, but the dormitories

are small, allowing space for only six or eight girls to a room. Large, wide halls give ample room for coming and going of the girls.

Downstairs a nice office room is provided for the one in charge. A large living room for the girls and a delightful corner room for a library and reading room will be the centers of the girls' recreational hours. In the latter it is hoped that the best books and periodicals to be found in Spanish will be placed. The study hall can be used for entertainments. The dining room seats one hundred girls and the kitchen is ample.



The family at the Aguascalientes School in front of its new home

The building is simple but it will fill a great need. We are happy to have it. The lovely grounds with shade trees are just the thing needed in this mild climate. A large concrete wall encloses the entire property, which is a necessary protection in this country. The new home is situated well out from the center of the city and the daily walk to and from school will provide regular exercise for the girls. We believe we have builded well and the future is bright and promising.

## "I Have You In My Heart"

The closing words of Roderick A. MacLeod's stirring address at the Columbus Convention on "Perils in the Wilderness"

The missionary does not go to the field alone. The church goes with him. He is a part of a living fellowship. Paul, the first and greatest of foreign missionaries, was a prisoner in Rome. He was confined in a cistern shaped dungeon. From this gloomy depth he wrote a letter of joy and confidence to the church at Philippi. How could he write otherwise? His cell was the center of a vital fellowship, God was there; Christ was there; and, what is no less significant, the church at Philippi was there. "I have you," Paul wrote them, "in my heart." When Mrs. Rijnhart waited at that wild cliff for her husband who never returned; when she made that memorable journey across the wilds of Tibet, she was not alone, she had the church "in her heart." When Ray Eldred with his own hands prepared the dead body of his wife for burial he was not alone, the church was with him—he had you "in his heart." When Dr. Shelton was dragged by his captors over the mountain of Yunnan, in his suffering he was not alone. You were with him. He had you "in his heart." The fellowship of the spirit is as real as life. The missionary shares this fellowship in common with the church which is "a fellowship in furtherance of the gospel." The church does not merely send; it goes. The spirit which animates the church says, "Go, and lo I am with you always, even unto the end of the world."



# Adventures in Brotherhood

"The Presence Here of Racial Groups May Be God's Way of Calling Us Into the High Privilege of World Brotherhood and His Rebuke for Our Delay in Taking His Message to All the World"

By BEN E. WATSON

Superintendent of work among Orientals on the Pacific Coast

**T**WENTY million people now resident in the United States were born in other lands. Their children represent twenty-five millions more. Thus, more than one-third of our present population is composed of what is commonly called the "immigrant class." That they at once create a problem no one denies; that they represent an opportunity, many have failed to recognize.

It has been said that one may hear every language of the world spoken in the United States. This may be extreme, but newspapers are published in at least fifty-five languages, and the San Francisco agency of the American Bible Society distributes Bibles in eighty-four languages in a territory covering only four Pacific Coast states, while in a cosmopolitan center like Los Angeles, Christian worship may be heard in fifteen languages every Sunday. These conditions may be duplicated, with variations, in Chicago, Cleveland, Pittsburgh, New York, and other centers where racial groups have been attracted. Interpreting Christ to these millions may well be termed "adventures in brotherhood." Indeed, their presence here may be God's way of calling us into the high privilege of World Brotherhood—and his rebuke for our delay in taking his message to all the world.

If our fathers sinned by omission from lack of information regarding the need, we have no abili, for these people live in our cities, they ride in our street cars and in our subways, and not infrequently may be our neighbors.

And what of their work? They make our clothes and shoes, our hats and gloves. They mine our coal and refine our oil. They till our fields and harvest our grain.

If such a mixture of population causes any to have misgivings, then be comforted by the fact that others have experienced similar qualms. "When the Declaration of Independence declared America a Nation, more than one-third of her population could not speak English." Each racial group brought its own tradition and clung to its old loyalties until some of the most ardent patriots of that time doubted whether this experiment in self-government could succeed. But we know today that the great experiment did succeed. We have seen the inheritance of many races and the ideals of many nations blended into a beautiful new creation which is called "Amer-

ica." To Christopher Columbus the credit is commonly given for having discovered America, but America, this new creation from many racial lines is primarily not a place, but a spirit, and each must discover that for himself.

It would seem that in this experiment our greatest failure has been in the realm of brotherhood. We have gladly consented that the immigrant may do our hard labor—then we compel him to take his family into the least desirable part of our city to live; we have accepted the fruits of his toil, without giving him fair opportunity to enjoy the same privileges, nor have we always made it easy for him to discover this new spirit which has been the dream of each new pilgrim. Alas, that many of his experiences make him feel that his dreams have been blasted, and that he is hedged about by a social caste system, walled in by prejudice, which seeks to keep him in an alien class, for "*the foreign-born American will remain an alien in fact as long as he remains one in the thought of other Americans.*"

**T**HROUGH our missionary organization—and I am now speaking for the home department of the United Christian Missionary Society in particular—we are seeking to interpret Christ to many of these people. Christian centers of influence and service have been established in New York, Chicago, Cleveland, where different racial groups have congregated. Friendly contacts are made through the church, the Sunday school, the home, and various social groups. Similar approaches are being made to racial groups in the coal and coke areas of Pennsylvania; the French in Louisiana; the Mexicans in Texas; and the Japanese on the Pacific Coast. In each case the institutions differ according to the need, but in all, the desire and the ideal are the same—to introduce the people to Jesus and inspire them to be like him. It is not possible to tabulate character, or to diagram faith, but the "fruit of the spirit" ripens with the passing years, and the crop of Christians is growing beautifully. Not only so, but from these Christians, leaders are coming who in turn can and do lead their own people in the way of Christ. Let one experience serve to illustrate how it works:

An immigrant lad arrived in this country with less than five dollars in cash, but with a good store of



ambition and grit. His first introduction to American industry was in a lumber camp where he heard much of the name of Jesus—but only in profanity! The trials of this first experience were enough to sour any except the sweet-spirited. Little wonder many newcomers join the radicals. Do they have opportunity to join anything else? This lad did, for good fortune directed him to an orange ranch where the owner was a Christian—every day in the week! This daily Christlike living soon won the heart of the lad and he longed to be such a man as his employer. He soon gave his heart to Jesus and dedicated his life to Christian service. He sought and obtained a good education and became an honored leader among his own people. For four years he has been my associate as we work with the Japanese on the Pacific coast. This Japanese man is a Christian today and a pastor—not because he read of Jesus in a book. Folks read little when they are tired! But he saw Jesus in the daily life of a Christian man, and he looks to that man to this good day as his ideal Christian—and his Christian-father. It is ever so,

We are the only Bibles this careless world will read  
We are the sinner's Gospel; we are the scoffer's creed;  
We are the Lord's last message, left in deed and word,  
What if the type is crooked? What if the print is blurred?

While we are thinking of those who read our story of Jesus, we must not forget the children of the immigrant parents. They are Americans by birth, and they are to discover in our lives the ideals which shall guide them. Many of these children came to our institutions during the kindergarten age where our friendly teachers are the first Christians they learn to know.

**A**ND the need today? More institutions? Yes, for we are only touching the smallest per cent of the immigrant population. More workers? Surely, for the laborers are few. But more than institutions, more than special workers, we need men and women who in their every walk of life will be Christlike—who under the compulsion of love, will act in a Christlike way toward all these people in the communities where we—and they—live.

Regardless of race or color, they are human beings and they crave friendship; they are children of God, and they respond to kindness. And how they ache from very loneliness! Consider this experience of a Christian woman who was called to her door one morning very early to be greeted by a Japanese man who apologized for annoying her so early, but went on to thank her for her kindness to his wife the day before. When she protested that she had done nothing he said, "Oh yes, you are the first one to smile at my wife in two years!" One would like to believe that an isolated case and not the rule. But before our infant hopes could stand alone here comes the story

of a Russian woman who lived in one of our centers of culture for four years without a smile from a single one. And that city thinks itself Christian. But a recitation of other incidents in that city would leave one in grave doubt. So we are compelled to wonder—almost to believe that such experiences of immigrant people have been duplicated in many places where the church spires and chimes call folks to worship. Alas! that it is so easy to be pious, and so hard to be brotherly! This is what I mean by *adventures in brotherhood*. It is a realm of adventure too long neglected. It calls for the highest spirit of daring: it dares us to be Christlike.

**W**HY is it that we value so highly the people of Mexico that we give our sons and daughters to go teach them of Jesus, and we give our money to support them in the task, and yet have so little interest in the Mexican when he crosses into the United States? Is there some magic process which changes the worth of his soul when he crosses the Rio Grande? An East Indian, a minister of Christ among his own people in this country, puts it this way: "Why is it that the soul of the Indian is so precious to the Kingdom of Christ in India, but he is not worth even a smile when he is in this land?" And how we love the Japanese—when the Pacific Ocean separates us! There was recently dedicated in the city of Akita, Japan, a beautiful church, costing \$25,000 or more, and the Disciples of Christ gave it. It is a beautiful thing to do. We should send our missionaries to teach them. We should help them to have beautiful churches, for we have a beautiful religion. Would that it might always compel us to act in a beautiful way toward all these "Brothers" of his who have come to us. "These things you ought to have done, and not left the others undone." Is a son of Japan so important to the Kingdom of God when he lives under "The Rising Sun," but of so little value when he lives under the "Stars and Stripes"? Have we allowed the distance and the romance of the lands beyond to blind our eyes to the opportunity and the necessity of the task which God in his providence has brought to our very doors?

This is why I would challenge you to the high adventure of brotherhood in the very community where you live. Doubtless there are immigrants, or children of immigrants, living in your community, longing for friendship, and hungering for God.

Christ has no hands, but our hands, to do his work today;  
He has no feet, but our feet, to lead men in his way;  
He has no lips, but our lips, to tell men how he died;  
He has no help, but our help, to lead men to his side.

These children of God are living in our country. They represent an opportunity for exploration—not exploitation—and we will surely find a mine of friendship, loyalty and devotion worthy of our best, and worthy of him who came to reveal God as the father of all men.



# Jerusalem 1928

## Where Church History Was Made at the Enlarged Meeting of the International Missionary Council

By STEPHEN J. COREY

Vice-president of the United Christian Missionary Society

SINCE that immortal gathering on Pentecost, when Peter preached the initial sermon of the Christian era and 3000 were added to the church, there has been no more inspiring or significant meeting in connection with world evangelization, than the gathering on the summit of the Mount of Olives, outside the walls of Jerusalem, which came to a close on Easter Sunday, April 8, 1928.

### The Setting

Jerusalem is not only the birthplace of our Christian faith and sacred to Judaism and Islam alike, but it is also at the axis where Asia, Europe and Africa meet. In the Greek orthodox chapel of the Church of the Holy Sepulchre in Jerusalem, is a black cross marked upon a small marble altar, which has for centuries been called by the worshipers there, the center of the earth. In reality, the death and resurrection of our Lord, traditionally commemorated by the place of the cross and the tomb in this ancient church, stand at the center of the spiritual world. How fitting that the world missionary conference of 1928 should be held here. Before the occupation of Palestine by the British during the World War and reaching back for many centuries, such a meeting would have been impossible because of Moslem rule and hostility. Under present control, every courtesy was extended to the gathering so representative of the Christian forces of the whole world. The north end of the Mount of Olives, among the gray old olive trees, where the blazing anemonies and delicate blue wild irises heralded the calm Palestine springtime, was the spot where the tents and the "hutments" were located for the delegates and just across the road in the beautiful memorial building erected by German missionary enthusiasm before the war, the sessions were held. From this summit the view was wonderfully moving. In the clear atmosphere and bright sunshine of Palestine, with the lack of trees and the peculiar configuration of the landscape adding to the distinctness of vision, the greatest spiritual pageant of history could be easily imagined. The Holy City lay at our feet across the Kedron valley to the west; on the east beyond the Jordan, twenty-five miles away, the hills of Moab heralded the rising sun each morning and recalled the spiritual adventures of Abraham, the liberation of the Israelites from slavery by Moses, his vision from Mount Pisgah, his death there and the later conquests of Joshua; to the north lay the hill stretches of Judea,

with the highland village home of Samuel etched against the sky amid the country of the prophets and their thrilling messages; to the south nestled Bethany, just beyond a nearby hill, and farther away the rugged country of Bethlehem with the hills of Hebron beyond could plainly be seen. And on the slopes of Olivet itself and in the city were the constant reminders of the life and death of our Lord. To the Temple area, outlined like a cameo below us, he went at the age of twelve; in the Jordan, winding beyond the ruins of Jericho like a ribbon eighteen miles away, he was baptized and heard his Father's voice; somewhere in the wilderness, lying almost at our feet and stretching to the Jordan valley, he was tempted; only a mile and a half distant, in the home of Lazarus and his sisters, he lived and on the summit and slopes of the mount itself, it was his custom to come with his disciples to pray. At the foot of the Mount of Olives toward the city, lay the Garden of Gethsemane, where he prayed in agony, beyond it the "Beautiful Gate" (now blocked up) through which he rode into Jerusalem the Sunday before his crucifixion, inside the city the Judgment Hall and somewhere beyond it, Calvary where he died for the sins of the world. All of these brought constantly back to our minds and hearts the realities of our faith in Christ, and that "he who initiated on these sacred hills the movement which brings us here," was himself there, mingling with his representatives from many nations.

### The Scope and Spirit

This enlarged meeting of the International Missionary Council of two hundred and forty members, representing twenty-six national and international missionary bodies and altogether fifty-two nations, was probably the most representative international group ever gotten together. None of the members present were self-appointed, but each came representing Evangelical Christianity in some nation and selected by some national or international missionary organization. Even those most prepared for it were startled by the wonderful variety of the personnel of the conference. Those of us who had reached Palestine in advance of the conference were struck by the interracial aspect of the streets of Jerusalem, but here was a gathering even more representative in its world synthesis. China and India; Africa and Korea; Japan and Germany; America and Finland; Sweden and Australia; South America and France; Switzerland and Madagascar;



Egypt and the Philippines; all blended in a bewildering kaleidoscope of humanity. The language of the conference was English, but delegates were allowed to speak through interpreters when they found that their own languages would express their thought more lucidly. Because of their handicap, those whose native tongue was not English were allowed eight minutes in the general discussion, while those to whom English was the mother tongue were given six. The hymns were printed and sung in three languages, English, German and French. There were few set addresses, the most of the sixteen days being spent in round-table discussion of the whole group and the even more informal presentations in committees. One of the most significant features of the meeting, and itself measuring the progress made in foreign missions in recent years, was the presence of so many nationals from the countries where missionary work is being carried on. At the Edinburgh World Missionary Conference held in 1910, among three thousand delegates, there were barely twenty nationals, while at Jerusalem the attendance of two hundred and forty was about fifty-fifty. In the former meeting the discussion and planning was largely on the part of the "sending" countries, in the latter the newer churches of the mission fields shared alike with the older churches at the "home base." It was clear from the opening session that one of the great creative hours of the Christian mission in the world had fully struck. All realized that one of the really great crises of history confronted the Christian forces of the world, and "Jerusalem 1928" was an honest, devout attempt, on the part of representatives of the Protestant Christian missionary enterprise to discover the will of God for the whole movement at this critical hour.

### The Plan and Purpose

Following the Edinburgh World Missionary Conference in 1910, a continuation committee was formed, its membership composed of representatives from the "sending" countries, to deal with the international and interracial problems of foreign missions. This committee was disrupted during the war and in 1920 at Crans in Switzerland, steps were taken to form the International Missionary Council. National missionary councils had been formed in Europe and America as well as in Asia, Africa and Australia, and these councils needed to express themselves in an international body. The International Council for the last eight years has been largely dealing with missionary problems growing out of the World War. The Jerusalem meeting was a gathering of this council with an enlarged membership, so as to include an equal number of members from among the national leaders in the mission fields themselves. It was the first international attempt to deal with the outstanding questions of missionary work, with representatives of the "older churches" of the West and the "younger churches"

of the East sitting in equal council together. The group was relatively small, thus making unnecessary the large expense and unwieldy magnitude of another world conference like that of Edinburgh, while at the same time being sufficiently representative.

The conference was prepared for by very thoroughgoing intellectual and spiritual research extending over many months. This preparation and the length of the conference, together with its representative character, enabled the group to face something like the total world missionary situation and through corporate fellowship and study and prayer, arrive at a Christian world outlook, a vision of the task to be done, a fresh grasp of faith, and a statesmanlike conception of the processes necessary for achievement. Over a score of pamphlets had been prepared on the great subjects of the conference, and national groups studied and worked over these reports on shipboard while coming to the conference. To illustrate, the group of twenty from China met every day, for a month, while journeying on ship to the conference. Similarly those from Japan, the Philippines, America, India and other countries, prepared themselves for the meeting.

Dr. John R. Mott, chairman of the council, set forth the plan of the conference in his opening statement. The unique guidance of this leader, who has spent more than thirty years in world Christian relations, was a great aid in concentrating the mind of the conference on the outstanding issues and keeping the thinking and doing on high, spiritual levels. Among other things he said, "Prophets were born in these hills, and we need new, inspired prophets in these greatest and most complex days of the task." As the days passed on the Mount of Olives, the helpful mingling of the stream of thought from the new churches and the old, and the blending of insight, experience and spirit, as well as the humble facing of baffling problems together, were steadily aiding in a new and satisfying apologetic for the Christian leaders of the world. Beginning with the fundamentals of the Christian message for the non-Christian world and the high imperative of evangelism, the thinking of the conference swung out into the other wide areas unoccupied by the gospel, including that of secular civilization, so dominant in all lands. The plea was also made that Christ wants us to get help from, and give help to, such inter-race movements as the League of Nations, the International Labor Office at Geneva, the Institute of Pacific Relations, the International Health Board and other constructive forces—so that he may reign over all and in all. These notes of catholic comprehensiveness, went through the whole conference and characterized all the discussions and findings.

### Important Discussions and Findings

The mornings of the first week were given to open forum discussion, the afternoons to committee meetings on the various topics and each evening to some





The 240 chosen delegates to the International Missionary Council meeting in Jerusalem, March 18-April 8. Three Disciples of Christ were in attendance. S. G. Inman, specialist on Latin America, may be seen at the extreme right; S. J. Corey, member of the regular International Council, is in the right-center; E. K. Higdon, one of the three delegates chosen by all the Protestant churches in the Philippines, is in the center, about fourth row

massive statement on the realities of some single field or aspect. At these evening sessions, Dr. David Yui gave a strong paper on the Chinese situation; Dr. Datta, an Indian leader, spoke on what is moving in the heart of India; Dr. Temple of Manchester, England, presented "The Historical Christian Fellowship" and on another evening three representatives from very difficult fields, South America, India and Persia, set forth evangelism and the problems and triumphs in those fields. In the second week, discussions on the main topics were continued, together with committee conferences, and also the presentation of the findings and final discussion on them on the part of the whole council. One of the subjects of greatest interest was that of the "Christian Message." One can never forget the hours spent together in earnest discussion of this, the very heart of the missionary enterprise. Men of different race, creed and nation combined to place Christ himself at the heart of the message for the non-Christian world and the so-called Christian nations. This statement will be one of the sections of the printed report on the Jerusalem conference to be most eagerly read. Of all such utterances in recent years, presented by a diverse and comprehensive group, the writer feels that this is the most vibrant and real for the new generation and the complex task before the Christian world. The council accepted the remarkable statement on the Christian Message, made at the World Conference on Faith and Order at Lausanne last year, and started with that as a basis. The full statement was drawn together after the conference had studied carefully and sympathet-

ically the weaknesses and strength in other religious systems such as Buddhism, Mohammedanism, Confucianism and Hinduism, as well as the dangers of modern secular civilization. The spirit of the statement on the message of Christianity is illustrated by the statement of Stanley Jones of India, the author of *Christ of the Indian Road*, when he said, "After eight days round table with Ghandi on what religion means to me, I came away glad to have been in touch with such a soul, but with the greatest joy of my heart that I knew a Greater Soul and could say parallel to his statement, 'I have not known him, neither have I seen him,' 'I know in whom I have believed' and also, 'I have seen the Lord and must share him with the world!'"

There was a fear on the part of some, especially the German and other continental delegates, that the recognition of the good in secular civilization and especially in the non-Christian religions, might lead to a sort of "syncretism" or a statement made up of a mosaic of contributions from each, but the frank facing of realities only led to a more profound conviction concerning the supreme and unique place of Christ, and of his life, death and resurrection, as a redemptive act of God. One of the paragraphs in the statement of the message was as follows, "Our message is Jesus Christ. He is the revelation of what God is and what man may be. In him we come face to face with the ultimate Reality of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we

(Continued on page 32.)



# The Holy City

## Where the International Missionary Council Counseled

These remarkable photographs and accompanying descriptions are by J. Barbee Robertson, a Two Brothers Fellow of Yale University who is doing research work in Palestine.



The Dome of the Rock, often referred to erroneously as the Mosque of Omar. It stands in the midst of the ancient Temple Area and affords the finest site in all Palestine created by the hand of man. The exterior is a riot of beautiful color, due to its marble and glazed tile walls. The great dome has the appearance of green velvet due to the oxidized copper of which it is built. The quietest and most worshipful spot in Jerusalem is to be found here—not a single idol or image as a part of its silent worship; no wrangling or clashing of rival races and creeds. The Moslem world made its most eloquent impression upon the Christian world through this shrine rightly called in their own language, Al Harem esh-Sherif, "The Beautiful Sanctuary"



The western slope of the Mount of Olives showing the road to Jericho as it leads past the Latin Church in the right foreground. The tall trees in the center of the picture, just to the left of the facade of the Latin Church, are in the traditional Garden of Gethsemane. This location of the Garden is open to many questions but it will answer all the demands of the simple pilgrim who wishes to touch and kiss every sacred spot and the big toe of all the images. Just under the curve of the limb of the olive tree may be seen the bulbous towers of the Russian Chapel. While just above it and concealed by the tree, is situated the chapel that is said to mark the site of the place where Jesus wept over the city of Jerusalem. Whether or not it marks the exact spot, it is certain that one of the finest views of the city from the Mount of Olives may be obtained at about that point. The picture is taken from the same spot as one printed in the December issue of the "National Geographic Magazine," the Palestine number



A modern view of the Damascus Gate, centrally located in the north wall of Jerusalem. Through this gate and out the Damascus Road leads the main motor route to the Mount of Olives. A precipitous foot path across the Kedron and past Gethsemane leads away to the East and is much more direct than the motor road



The War Memorial Cemetery holds about 3,000 graves of soldiers of the "Last Crusade." The headstones are rather plain. The significance of the cross is reserved for the great cross in the very center but appearing on the left of this picture. It was a silent daily witness to the delegates of man's inhumanity to man



The entrance to the Church of the Holy Sepulchre. Five sects of the Christian religion divide its halls, shrines and corridors. It is filled with images abhorrent to the Moslem. The Moslem world protested the idea of erecting a statue to General Allenby in Allenby Square. During the hours of service the Holy Sepulchre reminds one of a five-ring attempt at bedlam. Since the days of Saladin the keys to the Holy Sepulchre have been in the hands of a Moslem family. The present youngest member of the family holding the keys has been a faithful student at the American School, endeavoring to get an intelligent background to give to tourists under his guidance as tourist conductor and contractor. This young man, Yacoub Nseibeh, has been the source of many an interesting hour and story about the ins and outs of the great church and the things that happen there. He of course has no illusions about the source of the Holy Fire at the Sepulchre on the occasion of the Greek Easter. The Latin Easter, which came on April 8, was a tame and colorless affair by comparison with the brilliant Greek Easter several days later



# A Convention of Decision and Fellowship

Columbus 1928

By W. R. WARREN

**P**ERHAPS it is true of conventions of all sorts, but certainly each succeeding meeting of the International Convention of Disciples of Christ has its own sharply defined character and personality that is as distinct from that of all of its predecessors, and presumably from all of its successors, as one man is from another.

## Some Decisions

1. *For the Ministerial Pension Fund.* It was a foregone conclusion that the convention would unanimously and enthusiastically favor the proposed new pension plan. The plan inherits the universal sentiment that began to grow when organized ministerial relief was started thirty-three years ago. It manifestly improves upon the present pension system inaugurated in 1919. Its necessity had been proved by the miracle of over \$35,000 in annual dues paid by the enrolled ministers into the present pension fund—twice as much as the entire brotherhood was contributing in every way for ministerial relief sixteen years ago. Its feasibility had been demonstrated by the complete success of similar plans in other American churches. Our people's readiness for it had been shown by the practically unanimous response of our ministers with the vital information needed for the actuary's scientific calculations, and further by the unanimous recommendation in succession by the Commission on the Ministry, the Executive Committee and the Board of Managers of the United Christian Missionary Society. And then who could believe that churches which are paying their ministers a total of \$10,000,000 a year during active service would deliberately refuse to make a reasonable provision for their support after enforced retirement?

The convention approved without change the general outline of the proposed new pension plan as it appeared in April *WORLD CALL* and adopted the provisions recommended by the Commission on the

Ministry and the U. C. M. S. for the promotion and administration of the plan as follows: The Board of Ministerial Relief is to revise its constitution so as to change its name to "Pension Fund of Disciples of Christ" and increase its number of trustees from nine to fifteen, at least seven of whom must be laymen. This reorganization is to become effective July 1, 1928, the new board carrying all responsibility both for the present pension system and for the new plan after that date. The inauguration of the new plan is scheduled for January 1, 1931, before which it will be necessary to get the churches committed to the payment of 8 per cent on their ministers' salaries and the ministers to the payment of 2½ per cent, and also to raise the initial reserve fund of \$8,000,000 to cover the accrued liabilities for the service already rendered by our present ministers, so that the fund may begin to pay a minimum pension of \$600 a year from the first. Until the new plan is launched, the United Society will continue to promote ministerial relief and administer it in co-operation with the Pension Board. No further appeal will be made on this account after that event since the \$8,000,000 fund includes enough to fund ministerial relief.

2. *For the Whole Cooperative Program.* Both by the action taken on every question that came before it and by the entire spirit and attitude of the meeting the convention showed a confident readiness to advance all of the approved work of the brotherhood. It was not mere exuberance of good fellowship that caused every regional group in the overflowing United Christian Missionary Society banquet to report assured prospects of reaching or surpassing its goal for contributions by June 30. With clear-eyed determination the Board of Managers of the United Society and the convention as a whole voted that the regular promotional activities of the society should be utilized to increase contributions and safeguard all of the work right through the pension campaign.



Our Fraternal Delegates to Britain

Dr. and Mrs. C. S. Medbury of Des Moines, who will sail early in the summer for Great Britain to carry greetings to the Churches of Christ in convention assembled August 5-10, in Leicester, England. The trip is made possible through the generosity of the University Church of Des Moines in appreciation of the twenty-five years of service rendered by Dr. and Mrs. Medbury.



As different speakers outlined the findings of the surveys that have been in progress for the last five years the convention received every report of work accomplished and opportunities revealed with enthusiastic readiness to go forward. Whatever decadence of missionary interest there may be elsewhere none was manifest at Columbus. Whatever slackening of evangelistic fervor or educational purpose the Christian world may register, both were at high tide in the convention. Every intimation from the surveys was as the challenge of Caleb and Joshua to go up and possess the land. The ripe scholarship of Professor Snoddy as he sketched the characters and recounted the labors of Barton W. Stone and Walter Scott was as stimulating to the convention as was Jesse Kellems' glowing account of fresh gospel triumphs in South Africa.

Four previous conventions had approved the effort to erect in Washington, D. C., a church building adequate both to house a central congregation and to represent the brotherhood at large. The Columbus convention approved with manifest delight the report of the steps taken in the organization of a holding corporation, the raising to date of \$901,000 of the \$1,750,000 sought for the erection and endowment of the church and the prospective completion of the enterprise in time for the Pentecostal convention of 1930.

3. *For the Removal of Headquarters.* The most prolonged and animated discussion indulged in by the convention itself, as well as by the smaller representative groups that had previously acted upon the matter, related to the removal of the headquarters of the United Christian Missionary Society from St. Louis to the College of Missions building in Indianapolis. Every one who registered had received, with the convention badge,



Tennessee and Chicago

Mrs. Walter M. White of Memphis, Tennessee and C. C. Morrison, editor of "The Christian Century," Chicago, on the steps of the convention hall

program and several leaflets and reports, a pamphlet of 140 pages outlining several matters that the executive committee was submitting to the board of managers. Half of the space in this pamphlet was occupied by the report of the committee on headquarters in an effort to give full and impartial information on all of the factors entering into the decision: local, geographic, economic and legal. The convention took ample time for the discussion of the matter. The final vote, taken at 11 P.M., was overwhelmingly in favor of the removal, as the executive committee had been; whereas the board of managers had voted only 32 to 26 in favor of the change and the committee on recommendations 39 to 38 against it. In fine spirit Oreon E. Scott, one of the foremost advocates of St. Louis, announced immediately, "We are good losers. St. Louis is for the work wherever the offices are located."

4. *Against a Delegate Convention.* Pursuant to notice given at the Memphis convention an amend-

ment to the constitution of the International Convention of Disciples of Christ proposing to change from a mass meeting to a delegate basis came up for consideration. The committee on recommendations reported adversely on the change and the convention showed itself decidedly of the same mind, without stopping to discuss the question. The general feeling seemed to be that the machinery was working well enough and that it was better to give our undivided attention to the great tasks of the kingdom than to tinker with the wheels.

5. *For the Pentecostal Program.* Not only did the convention heartily approve everything relating to the celebration of the 1900th anniversary of the first Christian Pentecost, but practically everything which the convention approved related in some way to Pentecost. Every report was a Pente-



Kentuckians All!

Mrs. J. F. Dempsey, Madison; Mrs. J. T. Sullivan, Louisville; Miss Lucy Mapes, Shelbyville; Mrs. W. R. Humphrey, Lexington; Mrs. Chas. A. Thomas, Lexington.



costal report, every address was a Pentecostal speech. Even before the convention began the National Evangelistic Association held its annual two-day session, all Pentecostal of course. This conviction and enthusiasm on the supreme matter of evangelism came to a climax in the address of Charles Reign Scoville Friday afternoon. The convention was clearly more concerned about Christian dynamics than ecclesiastical statistics, without discounting the value of orderly records and honest reports.

### Some Phases of Fellowship

1. *The Sidewalks of Columbus.* First and last there must have been considerably more than four thousand different persons attending the convention. The official capacity of Memorial Hall where we met is 4000. Friday night it was full and Sunday afternoon many were turned away, though others who had been there earlier in the week had gone home. The number registered up to Saturday afternoon was 2766 in the main convention and 599 in the youth convention.

As it is only four blocks from High Street and the largest hotels to Memorial Hall and the weather being fine until Saturday and Sunday, everybody walked back and forth.



Talking Over Bethany Days

Mr. and Mrs. W. J. Herbster, prominent members of the Knoxville Church, Pittsburgh, and Mrs. John Paul Pack of Kennett, Missouri, all loyal friends of old Bethany

ten thousand persons were in that leisurely, friendly parade. Friends who had not met for twenty, thirty and forty years were renewing their comradeship in Christian service.

2. *Sitting Side by Side.* Fellow-



"Lend Me Thine Ear"

G. I. Hoover, state secretary of Indiana, tells Elvin Daniels of Springfield all about it

Of course there was constant visiting along the way, as well as in the foyer of the hall and in the lobbies of the hotels. As one looked down Broad Street over the heads of the people after the adjournment of one of the sessions it would have been easy to believe that



Texas Confers on the Convention

L. N. D. Wells and Graham Frank of Dallas and Clifford Weaver of McKinney

ship is not always talkative. Sometimes there is so much to say that it seems scarcely worth while to begin. Sometimes there is an understanding that needs no words. In either case there is satisfaction just in knowing that one's friends are near, singing the same hymns, hearing the same challenges, forming the same resolutions. Since it is physically impossible to be within actual touch of more than a dozen persons at a time one widens the circle by every glimpse of recognition across a score or a hundred intervening people. And even those whose names and addresses are unknown are not strang-

ers but fellow citizens of the kingdom that has no frontiers. In general it is the most earnest and devoted members of the churches everywhere who come up to these great annual conventions, a thrice-sifted Gideon's band, and it is good to be in the same place with them.

3. *Breakfasts, Luncheons and Banquets.* Many of those who attended the Memphis convention thought that the innumerable banquets were due to traditional southern hospitality, but some other explanation will have to be found since we have been to Columbus, where the group meals were both more numerous and more largely attended than in Memphis, though the total convention attendance was smaller. Disciples of Christ are simply a sociable people. Our Sunday congregations can be recognized anywhere by the way the people hang around

(Continued on page 34.)



# A Backward Glance at Columbus

By MRS. F. M. RAINS

**A**LTHOUGH the convention proper did not begin until Tuesday, April 17, as early as Sunday morning many had gathered in Columbus and by Monday hundreds were assembled, many coming to attend the National Evangelistic Association sessions and others for the meetings of the executive committee and board of managers of the United Christian Missionary Society.

The ample lobbies, parlors, corridors and dining rooms made the Deshler-Wallick Hotel and the Neil House ideal places for headquarters, while other hotels provided fine accommodation for many of the delegates.

Many hearts rejoiced as Mrs. Anna R. Atwater was called to the platform to pronounce the benediction at an early session. After two years of serious illness and inactivity, she was present in almost every session and her voice, which was heard on several occasions, seemed to have all of its old power and resonance.

Officers of the National Evangelistic Association for the ensuing year are: R. E. Snodgrass, Maryville, Missouri, president; Arthur Long, Enid, Oklahoma, vice-president; C. W. Cauble, Indianapolis, Indiana, corresponding secretary; Virgil Brock, Indianapolis, Indiana, treasurer; Jesse M. Bader, St. Louis, general secretary.

Twenty-eight luncheons and banquets were listed in a booklet and early in the week people were seen studying this and selecting the ones which represented some department of the work or some college in which they were particularly interested, often buying their tickets for the entire week at a booth provided for the purpose. In addition to the above many other banquets and luncheons were arranged on a moment's notice.

Of the banquets, the National City Church Banquet was the largest with over 1,000, while the United Society Banquet served about 650. The Youth Convention Banquet came next with 589, while the WORLD CALL Banquet exceeded its record of last year by sixteen, with 535 served. At this banquet a yellow, red or orange balloon carrying the words "WORLD CALL" and "75,000," our Pentecostal circulation aim, was tied to each chair, providing a pleasing decorative as well as promotional feature.

Invitations for the next convention were received from Philadelphia, Atlantic City, Oakland, California, Colorado Springs and Denver, Colorado, and Indianapolis, as well as Seattle, Washington, the place decided upon. The time will be the second week of August, 1929.

The invitation from the Seattle folks was decidedly "fishy." In true breezy western style, they called attention to the attractions of their part of the country in a unique manner. Two large cakes of ice suddenly appeared in the foyer of the convention hall one afternoon, in each of which was frozen a glistening salmon from Washington's mountain streams. To the one who most accurately guessed the weight of each fish, the salmon went. It was later disclosed that each weighed in the neighborhood of fifteen pounds, and they were won by a local delegate and one of the delegates to the Youth Convention.

Fifty-two foreign missionaries from eight fields were in attendance at the convention, more than at any recent convention because of the large number home from China at this time. Perhaps the convention reached no loftier height than when these missionaries were introduced by countries.

Because the missionary breakfast, which has become a feature of the Sunday morning of the convention, had grown to such proportions as to be unwieldy, this year a missionary tea was given Sunday afternoon at five o'clock, to which all were invited. The Neil House graciously provided tea and cakes and the occasion proved a delightful time of fellowship with the missionaries and other friends. A booklet containing sentences from the missionaries becomes an interesting souvenir of the afternoon.

Under the leadership of Dr. and Mrs. Royal J. Dye, missionaries from particular fields gathered on consecutive mornings for breakfast, together with their living link pastors and a few other interested friends. At this time the missionaries were introduced and the Intercessory Prayer Fellowship presented, with commitment cards for those who desired to enroll.

In lieu of the Ohio State Convention this year, an Ohio Banquet was held during the international convention, at which necessary business was transacted. Mrs. C. M. Rodefer of Bellaire, Ohio, was elected president of the Woman's State Missionary Society, succeeding Mrs. Percy M. Kendall. Mrs. Alda R. Teachout of Cleveland, continues as secretary.

The annual budget recommendation of the commission on budgets and promotional relationships totalled \$4,489,250. Of this amount \$3,926,000 is for the United Christian Missionary Society; \$515,750 for the Board of Education for distribution among seventeen colleges and universities; \$23,000 for the Board of Temperance and Social Welfare; \$12,500 for the Association for the Promotion of Christian Unity, and \$12,000 for the International Convention.

Notwithstanding the intense disappointment occasioned by a downpour of rain which prevented holding the sunrise prayer meeting on the steps of the Capitol Sunday morning, the First Congregational Church, where Washington Gladden preached for thirty-one years, was filled to the doors. The address was given by B. T. Scott of Baltimore, Maryland, a grandson of Walter Scott.

One of the speakers at the convention was John Marshall, assistant United States attorney general, who spoke on Christianity in Government. Mr. Marshall is a graduate of Bethany College and sent his son to that institution.

There were no more interested listeners in the convention sessions than Julian Elwes of Leeds, England, and Robert Lyall of Melbourne, Australia, fraternal delegates from their respective countries. Through their addresses before the convention and in their personal contacts they made a fine contribution.

Registration at the Youth Convention, which paralleled the sessions of the International Convention on Friday and Saturday, was 599. The new officers are: president, Robert Burns,



Snapped as he was snapping

B. A. Abbott, editor of "The Christian-Evangelist," gathering mementos of the convention



who is just leaving the pastorate of the church at Webster Groves, Missouri, for that of Maryville, Missouri; first vice-president, Tom Giltner, Lexington, Kentucky; second vice-president, Gertrude Ball, Indianapolis, Indiana; secretary and treasurer, Grace Holloway, St. Louis, Missouri.

As always the communion service on Sunday afternoon was one of the high points of the convention. It was estimated that 4,000 were in attendance. Pastors who had served one church for twenty years acted as elders, while 124 local men served as deacons. The offering for ministerial relief amounted to \$2,408.83. This included a check for \$500 from T. T. Robinson of Elyria, Ohio, who was not able to attend the convention but wished to have a part in this ministry.

A. E. Cory of Kinston, North Carolina, was elected as a member of the National Y. M. C. A. Board from the Disciples of Christ.

No International Convention would be complete without a message from J. H. Garrison, now of Los Angeles, California, who for so many years was a prominent figure on the platform and in the deliberations of our conventions. His telegram was warmly received and an answer transmitted. A cablegram was also read from I. S. Prokhanoff of Russia, who was with us in the convention at Oklahoma City.

At the Thousand Dollar Club Banquet, 101 schools were reported as having contributed \$150,635.57 last year.

William Chen, the first graduate of our school in Luchowfu, China, a graduate of Nanking University, and now a grad-

uate student of Transylvania College, was an interested attendant on the sessions of the convention. Mr. Chen was principal of our Boys' School in Luchowfu for two years, and was the prime mover in raising money in China for the Golden Jubilee.

Perhaps one of the oldest men at the convention was J. G. Waggoner of Canton, Illinois, who for thirty-six years has been a trustee of Eureka College.

Edith Lenore Neil, six-year-old daughter of Mr. and Mrs. George C. Neil of Willoughby, Ohio, where Mr. Neil is pastor of the Christian Church, has the distinction of having attended three national conventions and six Ohio state conventions. Edith Lenore is one of the best book customers at the literature booth at the convention, counting that day lost when she has not bought a book. Mrs. Neil is superintendent of boys' and girls' work in Ohio, and is a sister of Miss Edith Eberle, missionary to the Philippines.

Miss Elizabeth Burch, daughter of Mr. and Mrs. C. A. Burch of Chuchow, China, and now a student in Hiram College, when called upon for a word at the breakfast of the China missionaries said, "Gee, I wish I could go back to China!"

Mrs. Percy M. Kendall of Medina, Ohio, was elected president of the Ministers' Wives' Council for the next year. Mrs. Kendall was one of the vice-presidents of the International Convention last year. She presided at the first evening session and had the honor of introducing Governor Vic Donahey, which duty she performed in a most admirable way.

## Impressions of Our Foreign Visitors

By Julian Elwes, British Delegate

**A**T TENDANCE at Columbus Memorial Hall from April 17 to 22 was an experience not to be forgotten. A great assembly surveying in sequence the efforts of a large brotherhood in the fields of evangelism, education, missions and benevolence is inevitably an impressive sight. When it is added that good will never abdicated its throne during the whole proceedings, even though discussions often revealed divergencies of opinion, the observer may be excused if he describes the convention as approximately an ideal in democratic behavior.

Large issues demanded long vision. Perhaps the bigness of the tasks accounts for the absence of little-mindedness. There was no opening for paltry pedantry in a gathering which was out to consider a great celebration of Pentecost in 1930, the erection of a National City Christian Church in Washington and the launching of a pension and disablement scheme for preachers involving an initial fund of eight million dollars.

The wide range of interests, the splendid visions, the stirring messages brought before the convention—not to forget the delightful choral singing by a voluntary choir—the whole proceedings crowned with most able presidency, have left an indelible impression upon the writer's memory whose only anxiety is that in the near future he may find it possible to repeat these thrilling experiences, and to renew the helpful friendships made.



"It was an experience not to be forgotten"

By Robert Lyall, Australian Delegate

**I**T SEEMED a splendid feature that so many men of importance in the business, commercial, financial and professional world were so willing to devote a week to consider along with the ministers and members of our churches, the great affairs of the kingdom of God and the Lord Jesus Christ. Surely such might be counted as carrying out the injunction of Scripture "to seek first the kingdom of God and his righteousness."

The outstanding feature of the convention was the wonderful fellowship enjoyed by thousands of people who were united in love to each other and to Jesus Christ their common Savior. The happy meeting of many who had been fellow students at college, of members with former pastors and of visitors from lands beyond the seas brought happiness which was felt beyond power of words to describe and surely points to the larger happiness of that time when we shall all reach that city which hath foundations whose builder and maker is God.

In the meantime we enjoy this rich fellowship on earth and say

"In Christ there is no east nor west,  
In him no south nor north;  
But one great fellowship of love  
Throughout the whole wide earth."

We are surely bound together as with "gold chains about the feet of God."



"So many business men were there"



# Will the Brotherhood Accept the Challenge of the Survey?

The High Points of Six Years' Intimate Study of Our Work as Set Forth at the Columbus Convention

By FREDERICK W. BURNHAM

President of the United Christian Missionary Society

**A**T THE Winona Lake Convention of 1922, the United Christian Missionary Society submitted a proposed five-year advance. As a substitute, the convention recommended a Commission for the Direction of Surveys, providing "that a survey should be made under a cooperative plan, for the purpose of ascertaining and supplying the total needs of the work of the Disciples of Christ throughout the world."

It will be noted that a survey was thus thrust upon the society by the convention. It was wise, and we are grateful for it, although it has entailed six years of labor and the expenditure of many thousands of dollars by the society. It proved to be a far more serious task than was contemplated. The convention resolution asked that the Commission for the Direction of Surveys report at the next convention. After six years, the material is at last ready for submission to the Commission for study and advice.

## The Survey Undertaken and Pursued

The United Christian Missionary Society took seriously this action of the convention and immediately set about the task of making such a comprehensive survey as was requested. It created its own survey committee, selected its surveyors, sent envoys to the foreign fields to set up the survey in those lands, releasing in each case a secretary or a missionary who should devote his major efforts to gathering the data and compiling the results until the survey should be completed. It provided

an office secretary and staff of assistants to put this material into permanent and usable form. In his fine message on the survey at the Memphis Convention, R. H. Miller indicated the scope, the complexity and some of the difficulties of the work of the survey committee.

## The Survey in Hand

As a result of the unprecedented labors of our surveyors, field surveyors, the committee—with its indefatigable and undaunted chairman—and the survey office force, we have at last a thorough, scientific, extensive and complete survey of all the work under the direction of the United Christian Missionary Society. It is more than an inventory; it is an intimate study, in its own setting, of every piece of work which we have in the world. It will be of immense value for future administrative guidance.

The results and recommendations of the survey are to be submitted in a printed volume, with sufficient detail of the types and fields of work that the readers in the future will be able to follow intelligently the administration and the progress of the society's work around the world.

## Glimpses Presented in the Columbus Convention

During the Columbus Convention there were brought some glimpses and intimations of what the survey reveals. Necessarily but a few of the high lights could be disclosed. These, however, are sufficient to bring into bold relief the imperative character of the issues which we must face.

The survey of the



From Up Where the Tall Corn Grows

Mrs. E. C. Smith of Newton, Iowa, and Miss Annette Newcomer, of that state, the dean of all the women state secretaries



The Two Virginias Meet

Ritchie Ware of Beckley, West Virginia, and John Tate, state secretary of Virginia



ministry was made first. Nothing but an adequate and scientifically financed pension system will meet the needs of our aged ministers and their dependents. Accordingly, such a plan has been worked out and is ready to be launched.

The survey is almost astounding in its revelation of the growth of our work at home and abroad. Through the years, this work has come to be of vast proportions. We have thrust into the fields young men and women of vision, vitality and leadership, and their lives have been vastly productive. Under their direction, the work has grown beyond our ability to visualize it, until the survey brought it within comprehensive range. The survey further reveals that, almost without exception, every piece of this work at home and abroad was both justifiable and worthy of continued support and expansion. There were a few cases in which changed conditions justified the closing of specific pieces of work, in order that other pieces might be enlarged; such, for instance, as the Chinese Institute in San Francisco, one of the mountain schools, and the Brotherhood House in Chicago. But along with these are outstanding demands for enlargement in corresponding fields, such as our Japanese work, Negro schools and the work among

Mexicans and the French people of Louisiana. On the other hand, the survey reveals the necessity in some cases for giving up work, not because its continuance is unjustifiable nor lacking in hopeful accomplishment; but solely because we cannot reasonably hope for sufficient support to carry forward all our commitments. For instance, the proposal has been made for consolidating our field in India, thereby giv-

ing up a portion of the fields entered by the Foreign Christian Missionary Society and Christian Woman's Board of Missions, which in many respects was and is strategic, apparently ready for a future harvest. But in the survey, the mission in India faced the fact of too much territory for the resources available, and hence brought recommendation for consolidating the field. We simply cannot make further advance until we more adequately take care of the territory and the institutions already assumed. Our commitments are large and challenging. As a people we are compelled to face up squarely to the responsibility for yielding ground taken for our Lord and under his leadership, because we have not had the consecration or the unity of purpose and of action sufficient to press the issue on every front.

### The Call to Action

These facts call us to threefold action:

1. *To sanity of vision and undertaking.* We know now the facts as to our fields and forces. We have an agency in the United Christian Missionary Society capable of concerted action and control. Whatever in the past, when we worked through groups or competing organizations, may have seemed a reasonable excuse for overlapping or for unrelated pieces of work, such excuse cannot longer be tolerated. Whatever then may have been the temptation of our people to turn aside from well established obligations to follow the enchantment of some new and dazzling supposed opportunity, only to repeat the performance as soon as the new had begun to tarnish with contact—yielding to such temptation now can find no justification while the vivid facts of



Columbus Proves a Crossroads

Mrs. Louise Cory Kilgour of Canada, formerly a missionary in China, Mrs. Anna R. Atwater of the whole United States, and Mrs. Ernest Pearson of Mondombe, Africa



Pensions For Preachers

Monell Sayre, the popular adviser of the Commission on the Ministry, and his equally genial secretary, John Carey



Surprising the East

Mrs. F. W. Schneider, state secretary of New York and Mrs. Wilshire of East Orange, New Jersey, surprised by the cameraman



our uncompleted tasks meet us full in the face. At last we have arrived at the place in our history as a people where we know what our present duty is and where, if we turn our backs upon it, we do so with the full consciousness of the guilt involved.

2. *To unity of purpose and of action.* In the light of the humbling facts revealed by the survey, we know that discord and disunity are sin against the spirit of Christ. To waste time and energy over fruitless controversy, to dissipate the resources of this great people with sporadic and irresponsible ventures, is to sin against the light. These commitments, which the survey proclaims are ours, demand the constructive, responsible application of the total available resources of our great brotherhood until they have been fully met.

3. *To renewed consecration.* Responsibilities sanctify. Our Lord himself said, "For their sakes I sanctify myself." For the sake of those whose labors, whose very lives depend upon us, yes, for the sake of those whose very opportunity to share the love of God and to know the power of Christ, depends upon our steadfast devotion, can we not consecrate ourselves anew to the task which he has laid upon us? Our Lord himself is in this call. The survey reveals him in its revelations of need and opportunity and responsibility. His "Inasmuch" is here. To fail in our duty is to deny him. We are at the gate which opens for us unto life or closes upon us unto death.

### The Challenge of Our Responsibilities

Growing out of the revelations of the survey, we find our commitments vast and inescapable. These commitments are genuinely challenging. I do not mean that any merely financial goal is a challenge to the Disciples of Christ, but I do mean that the facts revealed by our survey are a challenge immediately to raise the money necessary to meet these needs.

Last summer I heard our young brother Hayden Stewart, son of Mr. and Mrs. George H. Stewart; of

Winnipeg, define this much abused word, "challenge." He said, "A challenge is an invitation to do something, the immediate acceptance of which is a matter of honor." If one boy says to another, "Come play tennis with me tomorrow," that is merely an invitation. But if he says, "I will beat you three out of five tomorrow afternoon," that is a challenge.

Our responsibilities for the vast missionary, benevolent and educational work built up and augmented through seventy-five years, cannot be treated with indifference. Their call for support and advance is not a tea party invitation. It is a ringing challenge to carry forward the work of Christ. It is based upon service, rooted in sacrifice and consecrated by the full measure of devotion on the part of those who poured out their lives to make it possible. To fail or to falter in meeting the situation which fronts us would be to prove unworthy our heritage.

One day last summer when I was at Springfield, Illinois, a cyclone passed over that city and, swooping down, wiped out a little village a few miles beyond. When the fast Chicago-St. Louis train on the Illinois Central came in, two and a half hours late, it brought fourteen people wounded by the storm, two of whom had died in the baggage car. After the train proceeded, when the conductor came for my ticket, being a former railroad man myself, I asked him about his train being late and what were the regulations in such cases. He looked at me in amazement and said: "Regulations! My God, man, you don't suppose I would pull out with my train and leave people dying whom I ought to bring to a hospital! There are no regulations against suffering humanity!" Then I took his hand and said: "My friend, I am glad to find a railroad man who knows that there is something more important than getting a train through on time, important as that is." And so I say to you, "There are no regulations, no excuses, when the lives of our fellow men are at stake."



Dixie Fellowship

J. R. McWane, business man and worthy steward, of Birmingham, Alabama,  
R. H. Crossfield his pastor, and C. R. Stauffer, of Atlanta, Georgia



# Illumination from the Youth Convention

By BESS ROBBINS WHITE

THE second Youth Convention held at Columbus in April, paralleling the last four days of the International Conventions, was an illuminating event. Our Youth Conventions are in the nature of experiments, anyway, and being such not even the most sanguine can hope to find in them perfection. Indeed, they are not planned with that demoralizing end in view. There are other things more valuable than perfection, and illumination is one of them.

There were 495 young people registered at Columbus. The majority of them came prepared to tackle the four comprehensive subjects that centered about the theme, "Social Adventures with Jesus." They are subjects that have baffled the world for many generations: church relations, industrial relations, race relations and national relations. Six hours of intensive study on any one subject entitled a delegate to a blue badge, which meant he could speak on that subject. Less study gave a delegate a red badge, but he held his peace. And the silent, observing adults were favored with a green ribbon! The order of procedure had been admirably worked out, proportionate time being allotted to group discussions, general assemblies and the three inspirational addresses of Professor E. E. Snoddy who made a deathless contribution to the life of the convention and the direction of its thought. The group discussion periods were closed to adults with the exception of the adult group adviser, but it was evident from the findings that came from them and the discussions that took place on the last afternoon on the floor of the open convention that there had been real thinking going on behind the closed doors.

Our young people are in earnest in wanting to make a definite contribution to the life of our brotherhood. This was evident all through the Youth Convention in the serious, poised, level-headed manner they went about handling the bewildering problems under consideration. And no adult onlooker, familiar with the problems with which they wrestled, could avoid longing passionately that their energies could be directed into more fertile fields. Eager to do their part, they are willing to try their hands at anything, never questioning if what they find in their hands is commensurate or not with their size and strength. This is no criticism

against our young people as such. They are enthusiastic in wanting to right wrongs. Yet their very eagerness defeats their own purpose. They are tuned to the jingle:

Bite off more than you can chew,  
Then chew it;  
Plan for more than you can do,  
Then do it;  
Hitch your wagon to a star,  
Keep your seat—and there you are.

But they didn't keep their seats! And who would want them to!

SANELY viewed, it is too much to expect young people to be able to voice an opinion on matters that call only for mature judgment; it is too much to hope that even if their opinions were the solution to weighty problems that they would be accepted by their elders! This, to one onlooker, is the illuminating discovery of the Columbus Youth Convention. The Disciples of Christ have a veritable Niagara of power in their youthful leaders which, directed into familiar channels, would result in a revolution in the church and the ultimate solution of the very problems with which they are now so innocently tangling their feet and from which they must be painfully extricated.

Turn that body of exuberant youth loose on its personal responsibility in Christianizing the world, and the result will be more marked in our brotherhood than a scattering of banal comments. Let them study for six hours their duty in their local church, their personal attitude toward the immigrant, the Negro, the Oriental in their own home town. Let them leave theology to the theologians, the commendation of "united churches" to those who know from experience their efficacy, the preparation of a treatise on industry to those who have felt from handling the sharpness of its edge. And let them feel themselves a part,

a contributing and not a critical part of our great brotherhood! Then will the Youth Convention yield dividends, and any apparent division between our young people and their elders will be no more.







The Pantego Church in rural North Carolina, almost a century old

# Has the Country Church a Future?

Viewing a Cross Section of a Rural Community

By C. C. WARE

State secretary of North Carolina for the Disciples of Christ

**N**ORTH CAROLINA is predominantly rural. It has no city of more than eighty thousand population, and but twenty-seven of more than five thousand. The Disciples of Christ are represented by one or more churches in seventeen out of these twenty-seven cities. Out of their two hundred churches in the state, one hundred and eighty, or nine-tenths, are in the open country or in towns of less than five thousand population. Of these one hundred and eighty rural churches, nine have each a full-time resident minister; twenty, formed into seven groups, have the resident group ministry of seven

pastors; thirty-three have no ministry and for the most part are disappearing; the remaining one hundred and eighteen have the part-time ministry of forty-two non-resident pastors.

The average membership per church in these rural churches is one hundred and five. That they are not responsive in missionary giving is evident from the fact that, while they constitute nine-tenths of the total number of churches in the state, they gave (1927) less than half of the total missionary gifts. It is to be considered, however, that the city churches have, for the last two decades especially, drained the



The Phillippi Church with the largest rural membership in the state



The Hookerton Christian Church, one of a group of four served by one pastor



rural churches of much of their most active membership. And in this area the rural church has furnished practically all of the recruits to the ministry.

That the rural church in America has a future under the right program I confidently believe. I offer the following concrete instances from this area to support this belief:

*Pleasant Union.* This church of three hundred and fifty members is in the open country in Sampson County, twenty miles from the county seat. Fifteen years ago it had monthly preaching for which it promised five dollars per month. Now with the full-time service of W. O. Henderson, it has all the organization and spirit of an effective rural church. It provides an excellent parsonage. Both church and parsonage have electric light. The people have missionary vision and the young people are receiving adequate spiritual training. To initiate the enlarged financial support necessary for full-time ministry the farmers each pledged the annual yield of an acre! Both the pastor and his wife are graduates of Atlantic Christian College.

*Old Ford.* This church is in Beaufort County, in the open country, eight miles from the county seat. The church is old and has a large membership, much of which had been dormant under common rural handicaps. A new hard-surfaced highway brought the world to its doors. The church became aggressive. J. W. Lollis in his six years' pastorate has added one hundred and fifty new members. He led them in acquiring a forty-five acre parsonage plat, with a commodious preacher's home. He gives full-time service. He is proceeding to build a modern thirty thousand dollar church plant. The brick was subscribed for individually by the hundred or thousand. They have adopted worthy aims for Pentecost, 1930. They made a fine offering for aged ministers this Easter.

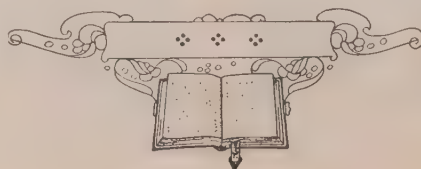
*The Hookerton Group.* This consists of the rural churches of Hookerton, Wheat Swamp, Airy Grove, and Armenia. The pastor, Robert F. Bristol, is city bred, and has done most of his work in cities, but is proving himself highly adaptable in this resourceful "circuit." He says his field shows "what can be done to brush away the cobwebs which disgrace the nooks and corners of many of our rural churches." There is a strong central committee of four men representing the four churches, which serves as an executive board for the entire group, preventing it from degenerating into a "rope of sand," which is the common

experience of many other rural groups. With an enthusiasm for his task the pastor further says: "With the vision to serve and cooperate, the task is reduced to common sense and with a program adaptable to the local community this grouping could be duplicated times without number in our rural field."

*The Pantego-Belhaven Group.* The Pantego Church is almost a century old. The handicap of an "absentee pastor" had continued practically without intermission until a few months ago. Their desire for grouping with Belhaven four miles away prevailed, as their conscience for such effective cooperation at last gained the ascendancy. They are fortunate in having a leader who has the confidence of the community. He is D. Guy Saunders whose long residence in Beaufort County, in which this group is located, and in Hyde County, to which Belhaven is the gateway, had adapted him admirably for the location. His ministry is unselfish and will win. He says, "We are determined to present Christ and his world program, that the members may realize their responsibilities to others."

*The Richlands-Phillippi Group.* These churches are not in the same locality, but are ministered to by John J. Langston of Dunn. Different in personnel and outlook, and presenting many problems, they illustrate what an aggressive pastor with the missionary spirit can do with tact and persistence in situations adverse to his forward-looking program. At Richlands an adequate fund has been pledged for a modern plant; they have a graded Bible school; a fine woman's missionary society; and the whole church has "a mind to work." At Phillippi there is the largest rural church membership in the state, seven hundred and fifty. Here the members had not been trained in giving, or in the knowledge of world missions, or in effective church budgets. These fundamentals had to be supplied. The budget was set in operation; the College Crusaders were received and supported; the young people were organized, who now plan to organize the County (Washington), where the Disciples form the most numerous communion; state workers of the cooperative missionary and educational causes were each given in this church a platform for their plea; and plans are evolving for a new Bible school plant. The entire Roanoke district, intensely rural and comprising nearly sixty churches, has felt this good influence.

The field of the rural church gives increasing challenge for aggressive leadership.





# For a Better Trained Ministry

The Disciples of Christ Create a Foundation at Vanderbilt University

By GEORGE N. MAYHEW

THE Disciples' Vanderbilt Foundation was organized by a group of Disciples of Christ representing the churches of Nashville and middle Tennessee, and launched in active service at the beginning of the present school year. The Foundation provides a professorship in the University School of Religion and an office for the promotion of religious activities among the students, as well as the work of the Foundation. The writer was called by the board as director and appointed by the university to the chair of church administration.

The present board is composed of Dr. W. A. Bryan, chairman, Herbert Fox, treasurer, Balie Gross, secretary, and Judge John R. Aust of Nashville, A. S. Caldwell of Chattanooga and W. J. McGill of Shelbyville, Tennessee. A board composed of fifteen members is being formed at present, the members of which are to be selected from various parts of the south.

This project has been contemplated for several years in view of the number of our young preachers who study at Vanderbilt University. In the last fourteen years more than seventy-five have done postgraduate study in the School of Religion. The late Carey E. Morgan, the beloved minister of the Vine Street Church, Nashville, was a member of the faculty for eight years and did much to encourage our ministers to study there. Aside from the regular students last year, thirteen of our rural preachers attended the two weeks' Rural School. This year that number was increased to twenty-two.

It was in the light of these needs and the great opportunity given us by Vanderbilt University to cooperate in the expansion program of the School of Religion that the present Foundation was organized. The present project provides for one professorship to be held by a Disciple of Christ, who, aside from teaching, will serve as advisor and counsellor to our students in the university and correlated schools. At least one

course of study will be given in the history of the Restoration movement in an effort to help our young preachers understand more fully the message and the mission of the Disciples of Christ. Scholarships, which pay \$150 per school year, are offered and the school to date has contributed more than \$24,000 to the education of Disciples of Christ ministers through these scholarships and otherwise.

The director, with the board, is thoroughly committed to the ideal of having every student preparing for the ministry, actually serving in some church while in school. A preacher is made by preaching. The director will seek to relate churches in Tennessee, Alabama and Kentucky to this work so that both students and churches may be blessed in this relationship.

Those who are close to the situation in Nashville feel that a providential opportunity has come to us in the educational resources that are here. In the first place, there are three great schools of religion so close together that a student may pass from the class of one



George N. Mayhew, director of the Disciples of Christ Foundation at Vanderbilt University

to another in two to five minutes. The University School of Religion, with which our Foundation is cooperating, has a faculty of eight, a splendid library, a large commodious building in the center of the campus and a combined property and endowment value of three-quarters of a million dollars. This school is now in an expansion program involving a fund of two and one-half



The Social-Religious Building at Peabody College, Nashville, dedicated to the "Glory of God and the Service of Man"

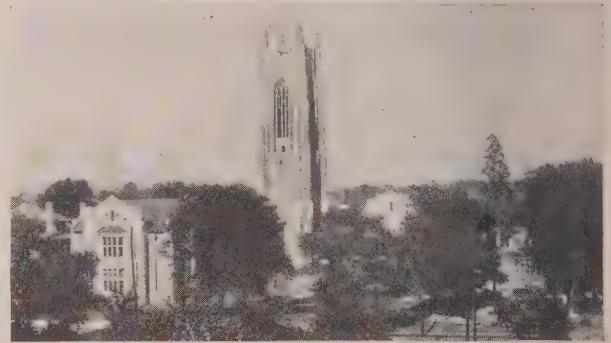


million dollars in addition to its present assets, thus making possible a faculty of fifteen members. The Disciples of Christ hope to have at least three professorships as their share in this program. Two of these have been provided at this writing. The M.A. and B.D. degrees are given by the school. This school is at present promoting the greatest rural church school ever gathered in the south. This year 377 rural preachers representing twenty denominations from seventeen states assembled at Vanderbilt, April 9-20, under a faculty of experts for conference and study of the rural church.

Greatly augmenting the School of Religion is the Graduate Y. M. C. A. College, with its splendid faculty of twelve trained specialists, and its new home, just completed this year, at a cost of \$580,000. Its classes are open to our students without extra cost, and our people are represented on its faculty. Vanderbilt has a theological school; the Graduate Y. M. C. A. College trains Y secretaries and boys' workers, but supplementing these facilities are those offered by a missionary training school, Scarritt College of the Methodist Church, with a faculty of ten members, located in a college home unsurpassed for its beautiful buildings, representing an investment of more than a

million dollars in the schools of religion. The buildings and grounds and equipment cost approximately eleven million dollars, more than the properties of all our colleges put together.

The endowments of Peabody College and Vanderbilt University alone total \$16,906,549, a million dollars more than the combined endowments of all our brotherhood colleges. All these properties, with the exception of Scarritt College which is Methodist controlled but open to all, are independent and interdenominational so far as control is concerned. They are not affected by either church or state but operate



Scarritt College, Nashville

under independent boards of trust. Their many courses of study are open to our students in the university.

Not only is Nashville the educational center of the south, it is the religious center of the south. There are located in Nashville more schools, colleges, administrative boards, publication headquarters, and printing plants, which are operated by the various churches, than may be found in any other city south of the Ohio River. The School of Religion typifies the diversity of religious interest in the city in that its student body usually has eight to ten different denominations represented. In Nashville we have the publishing houses of seven great religious groups, and here we have the headquarters of five of the great denominations. This is the great religious and intellectual center of the south and the young minister who trains here will feel keenly the best intellectual currents of America and of the south. This is the atmosphere in which our doctors, teachers, lawyers, engineers and business men will train. It will be of immense importance for the men who are to be prophets of God to this generation of men to know the crucibles of thought in which their thinking has been forged. We have the confidence that the Disciples of Christ, from whom have come so much of vision and prophetic insight, will be quick to see the advantage to be gained in sharing its religious message and life at such a crucial intellectual point where so many thousands of our youth are deeply susceptible and are moved to make decisions of such vast importance.



The Y. M. C. A. Graduate School at Nashville

million dollars. Classes and credits in all these institutions are interchangeable and our students have access to all the resources offered by these combined resources.

The Disciples of Christ have launched this Foundation in the most strategic educational center of the south and in some ways the most unique educational center in America. Adjoining the Vanderbilt campus, in the center of which is the School of Religion, are four other great institutions, each doing a separate and distinct work with very little overlapping, and each supplementing the general intellectual and cultural atmosphere of this center. On, and adjoining, the Vanderbilt campus is the Vanderbilt University, including the academic and five graduate schools; the Nashville Conservatory of Music; the George Peabody College for Teachers; the Graduate Y. M. C. A. College and the Scarritt College, all manned by a faculty of 325 men and women and enrolling more than 7,500 students last year. There were 346 students enrolled



## Convention of Decision

(Continued from page 20.)

and visit after church. And then we have discovered that in luncheons and banquets we can get briefer and less formal messages from more persons of distinction than can possibly have places on the general program. These are human, close-up affairs and we are wonderfully human folk. Furthermore each of these multitudinous feasts emphasizes some particular vital interest, and our mere presence indicates our deep concern for it.

The biggest banquets were the first and the last, United Christian Missionary Society Tuesday evening and National City Christian Church Saturday night. Each was an invitation affair, but thoroughly representative and convincing as to the popularity both of the great permanent united cooperation and of the immediate intensive crusade. True to the magazine's policy the WORLD CALL banquet was a cash-in-advance affair and the largest in its class, 535 present and a number turned away. Our gracious friends fairly outdid themselves in bright and original remarks. Before the hour had passed the veriest stranger would have learned that it takes hundreds of interested geniuses to make every issue of WORLD CALL; the editors merely assemble the material.

At the Pentecostal banquet everybody was evangelistic, at the \$1000 Club luncheon all were religious education specialists, at the simultaneous college banquets Friday night everybody matriculated somewhere and there were not enough extra waiters in the city to more than half cope with the situation.

4. *Discussion and Voting.* President E. S. Jouett was a model presiding officer and he found the convention a good-natured, if sometimes turbulent assembly. It was much like any big family ought to be, each individual frank and positive in expressing his convictions, ready to accord every other member the same right, and fair in accepting the voice of the majority when the vote was taken.

Like any human gathering the convention showed marked appreciation of the addresses that came closest to its heart; the marvelous lectures of Professor Snoddy referred to above, the intimate story of R. A. Long, explaining his interest in the National City Christian Church, the inimitable combination of humor, science and religion provided by Monell Sayre, in elucidation of ministerial pensions, and the happy introductions of the trustees of the new pension board by their several pastors and the one pastor of the group by a parishioner. At the same time the assembly was ready to go to school to anyone who could teach it, as for instance, President Jouett, on brotherhood problems, J. H. Newlon, on education and the Christian life, and Graham Frank, on Christian union.

Not in the memory of the oldest person present

has one of our conventions given anybody such an ovation as this one accorded Graham Frank. For fifteen years Mr. Frank had served as general secretary of the convention without ever appearing on the program. He was elected for the sixteenth year as a matter of course. Then when Mr. Jouett presented him to speak on "Lausanne and the Disciples of Christ" the convention rose en masse and applauded at length, sat down and then rose again. After he had given a great address, practically a lucid elaboration of the article which he wrote for November, 1927, WORLD CALL on the World Conference on Faith and Order, the convention rose again and renewed its ovation to the man who has both served it with faithful efficiency and entertained it with inexhaustible humor.

Roderick A. McLeod, the Scottish Canadian mystic, out of his experiences as a missionary in far Tibet brought to the convention the best definition of fellowship it had ever heard. A paragraph from his message appears elsewhere in this issue, but the reader will have to imagine the setting of first-hand reports from many distant lands and three thousand hearers responsive to every word and tone before he can get the meaning.

5. *The Lord's Supper.* Many of those who had attended the convention throughout the week felt compelled to go home for Sunday, but in spite of the rain their places were more than filled by those who came in for the week-end, and especially for the communion service of Sunday afternoon, which is always the climax of the convention. W. R. Walker, minister of the Indianola Church in Columbus, was chairman of the committee that arranged the service and F. E. Davison of Chicago, who has organized the deacons for several years past assisted Mr. Walker in having the emblems passed with silent reverence. Presiding at the central table were ministers who have served their present congregations for twenty years or more: T. L. Lowe of the West Fourth Avenue Church, Columbus; W. E. Pierce of Cameron, West Virginia; Stephen E. Fisher of Champaign, Illinois; W. N. Briney of the Broadway Church, Louisville, Kentucky; and Edward Scribner Ames of the University Church, Chicago. These led the congregation in the several prayers of the service.

There were many single hours in the convention which clearly justified in themselves the longest journey to Columbus. Chief of all these was the hour of silent communion with our Lord before returning to take up the work to which he has appointed us. More than aught else the cross revealed the Lord to his disciples; more than aught else the communion of the cross reveals the disciples to one another and to their Lord, and all at their best! Not in any great address of the convention but in that one crowning act of worship and of consecration did we find the keynote for the year ahead.





A general view of the camp of the International Missionary Council meeting on the Mount of Olives, Jerusalem. The members' tents and "hutments" are in the foreground. The date of the conference brought the 240 delegates to Jerusalem at the peak of the tourist and pilgrimage season when the limited hotel and pension space is at a premium. Add to this the 240 delegates and the housing situation was beyond solution by normal

## Jerusalem, 1928

(Continued from page 15.)

find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being."

One of the subjects studied with great care was religious education and there was a thoroughgoing attempt to frame a reorientation of the thought and practice of Christian missions with regard to it. The progress of modern psychology and of new principles and methods of education, as well as the drastically different attitudes of governments since the war to the education of subject peoples, were up for thorough discussion. Strong leaders in religious education, such as Professor Weigle of Yale, Dr. Thomas Jesse Jones of the Phelps-Stokes Fund and Professor Eberhard of Berlin, gave rich contributions to the council meetings. Canon Raven of England brought to the conference a masterful presentation of the method and spirit of Jesus in teaching, which shed new light on what became the increasing conviction of the council, namely, that in a remarkable way the stable and assured conclusions of modern educational leadership are becoming less and less divergent from the Christian method and message. Or to put it in another way, religious education leaders today are not only placing themselves abreast of the best methods in secular education, but are making a distinct contribution to education itself. There can be no true education without religion. The British Government has recently sent to the directors of education in its African col-

onies, after vital contacts with the leaders of the International Missionary Council, a statement that religion is at the heart of all education and that the teachers in government schools will be expected to teach religion as carefully as any other topic. The principle of how to bring the gospel to bear on old and young, through religious education in home, Sunday school and mission school, was carefully considered and likewise the fact that evangelism and Christian education in the mission field are not even in separate categories, but inseparable and two parts of the same thing.

The note of evangelism permeated the whole conference, and besides, a special section was given to the discussion and presentation of this, the very heart of missionary effort. The constant attitude of frankly facing new realities marked the discussion of the world-wide outreach of western industrialism into Asiatic and African as well as island fields. In this study the conference was greatly helped by the presence of Harold Grimshaw of the International Labor Office at Geneva and R. H. Towney of England, author of *The Acquisitive Society*. These men combined practical experience and scientific knowledge, the one of conditions of forced labor all over the world and the other of economics.

Most novel of all and fully as convincing, was the setting at the center of the council's thought the problems and needs of rural populations in mission lands. Here are more than eighty per cent of the people of these fields and herein lies one of the most impelling and needy areas of Christian endeavor. As a dele-





means. To make certain that all could be cared for, the camping arrangements were made. At the left may be seen the German Memorial Building where the sessions of the conference were held and meals served. In the distance is the Russian Tower on the southern end of the Mount of Olives; to the right across Kedron Valley is the city of Jerusalem

gate from Japan expressed it, "Unless we capture the rural heart of Japan, our cause is lost. The soul of Japan is hidden in the farm."

Perhaps the longest and most searching discussion was that on the relationship between the older and the younger churches. Here is revealed one of the great steps in progress of the last decade, being the advance toward the church as rooted in God and in the soil of its country: at once an integral part of the church universal, yet radiating its life within its own nation, alert to the problems of the community, penetrating all phases of life, kindled with missionary spirit and sharing its best with fellow churches throughout the world. In this discussion came the call of the younger churches on the field for participation in gifts and leadership from the older churches, made even more insistent because of the development of indigenous Christian life on the fields. It was again and again emphasized that even were the younger churches now established to become fully self-supporting, the occupation of new fields, the exploring of untouched areas, the erection and maintenance of the buildings and service of hospitals and schools, the production of literature and every instrument of world-wide evangelism, will call upon the western world for greater support than ever, in missionaries, money and thought and prayer. It was recognized also that the building of an indigenous church on most fields is a slow process and that during this transition period strong missionaries are needed as never before.

The discussion of race relations, so frankly faced, with those of the colored races fearlessly yet in kind-

ness taking the lead, would require a whole article to set forth. From this discussion goes out an appeal "to all the Christian world to have it recognized as a definite and explicit principle, that no discrimination reacting in any disadvantageous manner against human beings on the ground of color, can be regarded as being in conformity with Christianity."

The findings on the home base, or the support of the work, should be read by every friend of missions throughout the world. There had been a steady growth of a sense of the intolerable magnitude of the task ahead and the pitiful inadequacy of not only our personal but our collective capacity, unless the whole enterprise become grounded in prayer and be spirit-led.

It was significant that the last day of the meetings was Easter Day. In the morning our souls were pulsating with the thought and cry that "Christ is risen!" as we concluded the united communion service in which East and West, Anglican, Baptist, Methodist, Presbyterian, Congregationalist and Disciple came together in a united act of communion. This was followed by Robert E. Speer's ringing message on "The Power of the Resurrection."

And so on Monday morning, deeply humbled, but with the thought of that Risen Christ and his power to overcome all difficulties in each heart, we came down from the Mount to the Valley of the Task, united in the certainty that Christ had led us up the Mount of Olives "as was his custom" to pray, and that he likewise leads us out into the world-wide harvest fields with the assurance, "Lo, I will be with you all the days."



# Hitching the Plow to the Pulpit

By W. S. IRVIN

**I**N LAUREL County, Kentucky, there are fifteen Christian churches classified as rural by the Federal Census Bureau. Unfortunately, they are typical, with a county seat organization active and fairly prosperous, a few country churches with their pulpits filled one-fourth time and a larger number without regular preaching services, depending upon an occasional visit.

Some business men of London, Kentucky, inaugurated a plan which they hope will help to solve the problem for this county. It has been partially tried out for one year, changed, and they believe improved in some particulars. They have incorporated as The Home Missionary Society of the London Christian Church, with office and place of business in London. The purpose of the organization as set forth in its articles of incorporation is "To locate resident ministers, to maintain regular preaching services in the rural churches, to build homes for the preachers thus located on farms of sufficient acreage and fertility to make the work as nearly self-sustaining as possible, and so situated as to be easily accessible to the communities they are designed to serve." The homes thus built are under the management and control of three trustees. These trustees have the right to acquire by gift or purchase sufficient real estate to carry out the purposes of this organization, the title to which vests in the Kentucky Christian Missionary Convention, which society is given the right and power to sell and convey all or any part of the property thus acquired, whenever the Home Missionary Society of the London Christian Church ceases to function, or in their judgment the best interests of the churches affected will be better served thereby. All property thus acquired, or its proceeds, to be held in trust

Men of the Mt. Carmel Church who each pledged themselves to give the yield of one acre of corn to the church



for the use and benefit of rural churches in Laurel and adjoining counties.

The society claims no right to interfere with the churches in selecting the preacher who serves them, but reserves the right and power to prevent anyone not of good moral character or not in good standing in the brotherhood, from occupying any of its farms or homes. Two farms, both on the Dixie Highway, have already been donated. On each an attractive six-room cottage, modern and well-equipped, is now completed. The first of these was the gift of T. G. Moren, one of the trustees, already occupied by W. M. Hammonds, who serves the churches at Fariston, Lilly, Scott's Chapel and McHargue. It is identical in plan and structure with the other just completed at Mt. Carmel. Others will be built following the same model.

The churches served by Mr. Hammonds contributed rough lumber, stone and labor as they felt able, while Mr. Moren assumed the rest of the cost, a course he purposes

to pursue until the building program is completed.

The cottage at Mt. Carmel is erected on the farm donated by J. L. Ormsby, an elder of the Christian church and one of the trustees. J. M. Feltner, associate state leader of Junior Extension Work of Kentucky University and also an elder of the London Christian Church is the other trustee. To him has been assigned the oversight of these homes and farms.

Whenever desirable farms, properly located, can be secured, these trustees will undertake the erection of additional homes, earnestly hoping that the churches served will make such progress that the number will soon be insufficient for their requirements and that some of the churches will demand full-time service and none of the others be content with less than half time.

T. G. Moren, who is one of the prime movers in this undertaking, owns a splendid new hotel building in London, now yielding a net income of \$350 a month, which he purposes to deed to the Kentucky Missionary Convention, with the sole reservation that the proceeds shall be used for the exclusive benefit of the rural churches of Laurel and adjoining counties.

Twelve men of the Mt. Carmel Church have pledged themselves each to raise one acre of corn this year and give the entire crop to the church. Each of these acres will be treated with 4,000 pounds of lime and 400 pounds of phosphate and will be planted with Reed's Yellow Dent seed donated by J. M. Feltner for that purpose. Sparks's quarry at Mt. Vernon has agreed to furnish the lime at half price and it will be delivered free to the roadside along the different farms. Mr. Moren has offered a prize of \$10 to the person having the greatest yield on his acre.

This is a new departure in methods of church financing and much interest has been shown in the project, both in this county and in other sections. At least two church congregations of other religious bodies in Laurel County are contemplating similar programs this year.



The cosy home of a rural pastor, Laurel County, Kentucky



# A Generation of Service

By BETTY R. BROWN

**C**HRISTIAN Orphans' Home in St. Louis has now served a generation and almost 4,000 lives have known its protecting care within that time. It has been our aim to develop each life in a normal, individual manner, despite the fact that our family averages 150 the year around. One might think no new experience could come up by this time, but as we review the work annually, there are always some changes growing out of foundations previously laid, that enlarge our vision and scope of action.

I wish to tell you of some of the different children and their achievements. If the test of success is "by their fruits," it will give us both inspiration and profitable suggestions for the future days.

We have had a wonderful opportunity to render service as a church institution to the Juvenile Court of the corporation in which we live, as the taxes usually available for its work have been so reduced that the city's social agencies are now dividing its responsibilities. The court worker appealed to us for a home for seven-year-old Tommy, whose parents have to go into the country to start a home suitable for their brood. Tommy had no bed and wore all his clothes all the time in the absence of any place to keep them. He was without training of any kind when he came to us, and we have never had anyone with so little knowledge of ordinary living principles. Love and patience have altered this. Tommy, with a bed to sleep in and modern conveniences at hand has acquired regular habits of bathing, dressing, sleeping in a bed, eating politely, and takes an education both in day and Sunday school quite normally. True, a bewildered, puzzled look on his little face registered many times how complicated the new road was to him until he became adjusted. At first he found himself only when following the colored man, carrying his tools, etc. Then he made friends among the children and we thought it most remarkable when he grasped the idea of uniting with the church and prevailed upon one of his little friends to do so also. This was grasping the claims of organized society, indeed. After he had been here about six months, he began to long for his father, and one day when spring was in the air, he took French leave! This is not the way we are accustomed to close our work, so Tommy was returned to live on with us until we found the court ready to restore him to his people. I am sure, however, that the great change he went through here will be passed on to them in his own home, and again we shall learn that "a little child shall lead them."

Each month has brought us the holi-



One of the products of a generation of service

days and birthdays celebrated in all well-regulated families. We have been equally alert to keep pace with their standards that morale may be built up and happy memories provided for these little ones against the coming years with their graver responsibilities. To do this many friends all over this land, lend us assistance. Our city churches have given birthday parties to groups with birthdays falling within the same month, and this year we have had 684 special gifts to add joy and comfort to their lives.

Our physical director directs our entertainments and handicraft, and is ever on the watch for a talented child or to single out the best of another's work which we may feel needs bringing out. In this way, we hope to fit our "round pegs to round holes" and our "square pegs to square holes" in directing them into the industrial world. She has had pre-school age children grouped into a "Little Journey Club" and through "little journeys" takes them to the source of production of the things they eat and wear.

In musical lines, we have maintained our drum corps and supplemented it with a group of eight harmonica players. One child is receiving piano lessons and another cornet lessons. While a talent for music may be inherent, one for reading can be cultivated, so at Christmas time and whenever suggestions are asked, we have sought to build up our library that suitable material in adequate quantities may be available. The response at Christmas time was so wonderful and the type of books given so excellent, we have been

able to do much in our family to encourage the reading habit.

In January we received a gift of a new flag from the Daughters of the American Revolution. Suitable exercises were provided and we had an impressive day.

Of course, it requires much clerical work to acknowledge these gifts, and we find the children have written 587 letters, the superintendent 1,537 letters; the corresponding secretary, 681 letters, and chairman of the admission committee, 346 letters.

Our boys do not have a Scout Troop, but we have two societies that carry on work parallel to its activities in part. The Humane Knights care for our animals, feed and water the birds, and render service to all who may need them. The other club is sponsored by the Rotarians, and is known as the Junior Optimist Club. It is the first formed in the city. The men are "uncles" who have already begun some ball playing with their "nephews." Too much value cannot be placed upon these contacts for our boys with men whose characters are so worthy of imitation.

The school work progresses as well as the native ability of our children allows. We had two girls graduate from high school in January, and one has entered training to be a nurse. The other will do so in September. On the recommendation of the vocational school, and at Mildred's earnest wish, work has been found for her down town. This entails long days, early down town trips and few hours for pursuing her own chosen ways. It will take time for her to join happily in this work-a-day world, but with the proper encouragement from the rest of us, she will adjust in time. My confidence is founded upon the experience of one of our girls in Memphis, Tennessee, where a firm is trusting her with large financial tasks.

Our boy Colin, who set out to be a plumber is next in line for the apprenticeship. He has already received an increase in wages, and could be self-sustaining away from the Home, but his employer wishes us to allow Colin to remain with us a while longer, as he is a boy slower to develop self-reliance and initiative than some others. He is honest, willing and trustworthy, however, and with such guidance as he receives here, the hope is entertained that he will "arrive" by the time his apprenticeship is served and will take his place in the business world capably.

But not all of our family enter business, nor yet do they follow our advice in entering matrimony, when they choose it. However, it is a matter of gratification to see that they recognize our unfailing interest in them, and when



disaster threatens from their failure to heed, they come back for advice. Just now one of our wilful girls who had her own way, only to learn how complicated things can grow, has come to me for counsel she would not have at an earlier time. She carries a heavy load and wants relief; we may not work out her salvation by any speedy method, but if we keep her faith in us so that she brings us her problems when they baffle her, may we not feel that with such as these, we have succeeded too?

And now for a clinching argument that we are really accomplishing our work, may I report the problem of our health and hospital together with some figures for the year's work? We have learned now the secret of conserving the family's health. Formerly we dreaded the winter as a time to expect illness, possibly an epidemic and almost surely one death or more. More recently, we have had the services of a trained nurse and this with the devotion shown by our medical friends, Doctors White, Scholtz, Gibson, Hardy, Olds, Manting, Klinefelter, Herbert, Mook, Lea, Singer, Spotts, Beckham, have enabled us to pass this winter with no serious illness of the children. From July to January over 400 were cared for in the hospital and more than 600 visits to the doctors' offices have been made. The health department sent out a doctor who vaccinated us against smallpox, and St. Luke's Hospital and Missouri Baptist Sanitarium rendered us needed service for a half-dozen of our children.

We have given much attention to the teeth and to the eyes. Eight or ten are having their teeth straightened and every child has had his examined. A number of children have had glasses fitted, that they may do their work with more ease. The figures for the year show forty-seven visits made to the oculist, and one hundred twenty-eight visits made to dentists.



The flag received from the Daughters of the American Revolution

## What Christianity Meant to Moulvi Sahib

By MINNIE NICHOLSON HARNAR

**Y**AKUB ALI, lovingly called Moulvi Sahib as a title of respect, was born and bred in a wealthy and prominent Mohammedan family of warriors in Kabul, Afghanistan, was well educated in Persian and Urdu and had become an influential "Moulvi" or Mohammedan teacher of the Koran, when he happened on the Way of Life. Tradition has it that he was engaged in reading the Koran one day when an Englishman, noting his devotion, chanced to remark, "You ought to be reading something better than that." The remark went home and he began to wonder what could be better than his familiar Scriptures. In his seeking he secured a New Testament and read it earnestly in secret and compared it with the Koran, coming

to the inevitable conclusion that this new way had much to offer. Wholly as a result of his own reading he decided to follow Christ and was finally cast off and disinherited by his family.

With his wife and child he came away to India where he was baptized, eventually finding his way to the Hamirpur District, where he lived and worked with E. C. Davis for many years. He was tireless in his devotion to the cause of the Lord and never failed in his attendance at all the services of the church. His advice was always eagerly sought in matters relating to church or individual problems. Last November Moulvi Sahib passed away at the age of eighty-two years. He had preached and worked in our mission for thirty years and was

still busily engaged in witnessing for his Master up to the time of his last illness, only three days before his death. His form was bent with the burdens of his years and his face seamed with age, but his soul was still radiant and his smile infectious. His was a dear, familiar figure as we saw him coming day by day to the mission dispensary, clad always in white, with the characteristic long white scarf about his neck.

We all miss him sorely, in the church and prayer meeting, about the dispensary and on the road, as he trudged about unweariedly on his Father's business. His son, a stalwart, princely Christian gentleman, expressed our sentiment when he said the day after his father's funeral, "My father always seemed like a rock to me. I have never come to him for help or advice but that he gave it freely." His spirit is still marching on in our community and in the hearts of men.



# A Visit to El Caro

By SAMUEL S. McWILLIAMS

THE work I am doing in connection with the evangelistic responsibilities during the absence of F. J. Huegel in the United States has made it necessary for me to visit some small Mexican towns where we have evangelistic work.

One of these places we visited was El Caro. I say "we" inasmuch as Mrs. McWilliams went with me on these trips and enjoyed very much her first glimpse of country and village life in Mexico.

We left Aguascalientes at 10:30 A.M. on the local train which makes daily trips between Aguascalientes and San Luis Potosi, and reached a railroad station called Peñón Blanco about half-past one. Peñón Blanco is not a town; really there are no towns along the railroad all the way from Aguascalientes to San Luis—they are just little stations with a few houses grouped near by. Here the station consists of two box cars put together like Siamese twins, one for the station and one for the home of the agent.

When we got off the train at this lonely little station in the middle of a wide valley, with distant mountains on both sides, we felt very much as moving picture actors look when they alight at some lonely station in New Mexico or Arizona. We were met by an old Mexican dressed in blue overalls and a pink and white checked shirt.

After our happy meeting, we looked around for the burros on which we had supposed we would make the nine-mile trip from the station to the village of El Caro. But the old man's face beamed with satisfaction as he pointed to an old rickety spring wagon to which a small mule was hitched. I had looked forward to a burro ride, and yet I must say that little old spring wagon was just a bit more reassuring than a donkey, for my muscles have always had a peculiar tendency to become sore after a horseback ride, and I fear a close contact with a burro for three hours might have had the same effect.

I shall never forget the regalia which that old mule wore and which, perhaps, went by the name of harness. On his back was a little wooden affair that reminded me of a miniature sawbuck. By chains from this little sawbuck affair the shafts were supported. The tugs were also chains, and the lines were small ropes.

WHEN one travels country roads in Iowa, he sees houses, but along that nine-mile stretch we saw practically no houses. One of the puzzles to me here in Mexico is: Where do the country people live? I think the answer is that they do not live scattered here and there, as the country people live in the United States, but, following an old custom, developed perhaps for protection and probably maintained at the present time for protection,

they live in little groups known as "ranchos" or villages.

At last, after about two and a half hours, we saw in the distance the two towers of a church. As we drew nearer, we noticed that it was a very beautiful building, and this raised our hopes in regard to the beauty and importance of the village to which we were going. We thought the rest of the town would be somewhat in keeping with the beautiful church, but we were soon to be disillusioned. The town consists for the most part of adobe walls and of unplastered adobe one-story houses. The old man drove up to one of these houses, stopped the mule with a sort of definiteness which assured us we had reached our journey's end, and we were soon inside the house with our hosts.

It is interesting to note that although the wife of the minister was born in Brownsville, Texas, of Mexican parents, and came to Mexico less than a year ago, she does not speak English. Her husband, who spent a number of years in the States, speaks English, however, but we found it more satisfactory to carry on the conversation in Spanish.

The first place visited was our humble little church, which at that time was being repaired. We found it in sharp contrast to the beautiful Catholic church we had seen from a distance, but when the repairs are finished it will be neat and clean, and its comfortable pews will seat about ninety people. Later we went inside the Catholic church and found some people there having their evening worship, led by a layman of the village. The music of the organ, as it permeated the edifice, was really very impressive.

WE THEN went to the mayor's office, not because we were interested in interviewing the mayor of this tiny village, although we found him very gracious as he arose from behind his desk to greet us, clad as he was in the blue overalls so commonly worn by the Mexican people of the working class. We were interested in the building in which his office was located. This building had formerly been the home of the wealthy landowner who, with this place as a center, had ruled over his vast estate which, it is said, included half the state of Zacatecas. The house was not so grand as I had imagined such a wealthy man would have, but there was an air of romance about it as we wound our way up a narrow stone stairway to the upper part and then across the flat roof to a private entrance to the church, the door of which opens out on a gallery of the auditorium. Thus in years gone by the wealthy man and his family had gone to church and worshiped aloof from the lowly masses who during six days served him and increased his wealth. This accounts for the beautiful church, for it was

built by the rich man for himself and those who worked for him. The people of the village refer to him as "El Conde," the Count, for he came from nobility of Spain. But, when there came changes in the Mexican laws, this large ranch known as El Caro was taken over by the government and divided, and the group of houses that had been the center of the ranch became known as the village of González Ortega, and today instead of being ruled over by a wealthy landowner a mayor presides over the municipality.

We went to the place where corn is ground for tortillas, and there we found an electric dynamo which furnishes the village with light two or three hours every night. The owner of this plant also operates a moving picture theater two nights a week. These two modern improvements have come within the last year, and about two weeks before our visit they had installed the first telephone in the town, thus connecting this isolated group of people with the outside world. The schoolhouse was also pointed out to us, which is an even more important element in the development of the village than the electric light plant or the moving picture house or the telephone, for education is the great need of Mexico and education of the right kind her only hope.

IN THE evening a group came to the pastor's home, and I was asked to speak to them on some social subject. And, as we sat there informally, I tried to awaken in them a Christian conscience in regard to the stability of family life, the need of education, and the need of ridding their village of its many saloons. I enjoyed visiting with one of the men about the past. He had lived in El Caro all his life, and he remembered the old days when the peons worked for twenty-five centavos (about 12½ cents) a day; today, he said they were getting seventy-five centavos. He recalled how, in those bygone days, they had to buy all their supplies from the store of the owner of the ranch. I had read about this system of keeping the peons always in debt and making them practically slaves, but here I was listening to one who knew of this system first-hand. Here I was in the place where this old system had once held sway. The man also told me of how the men were taken away all week to distant places of the ranch to work during the busy season, leaving Sunday afternoon and returning late Saturday night. It can readily be seen that these people were very little better off than slaves. Today some of them are buying little pieces of land and paying for them by installments, according to the agrarian plan that is being worked out, and others may rent land from the municipality. To me this village symbolizes some of the social changes that are going on throughout Mexico.



# Romance and Realism

By WALTER HOFMANN

**T**HAT there is still romance and charm in preaching the gospel in the homeland was demonstrated recently in a meeting held by Homer J. Armstrong, United Christian Missionary Society evangelist, at Florence, Arizona.

In a country where there is the touch of the Orient and a mixture of the wild West, Mr. Armstrong preached the gospel so convincingly that fourteen responded. Thirteen came by primary obedience. Two of these were Chinese girls, born in China, and it is the desire of the pastor that they may become a great contribution to the leadership that will evangelize that land. When such as these are buried with their Lord in baptism, color and race prejudice must find other haunts.

We have representatives from each of the five races in this desert country and I believe the brotherhood of man is brought home more forcibly to us out here than it is in the crowded cities of the East and Middle West where often the only contact is through certain organizations formed for uplift work.

It is my privilege, as I mentioned in an article in *WORLD CALL* last April, to be the living link missionary of the First Christian Church at San Bernardino, California, and also chaplain of the Arizona State Prison. Studying "types" is my hobby and I find a fruitful field for this pursuit.

Not long ago one of the real (not movie reel) characters of the old West said to me: "Son, it is too bad you weren't born forty years sooner. You could have done a lot of good around the old-time cow camps." Although the universal use of the automobile is causing the cow camps to disappear it is with great joy that forty years late some of the survivors of these cow ranches are being reached spiritually. Amidst a setting that defies the imagina-

tion Mr. Armstrong and I officiated at a baptismal service on one of these old cow ranches and it seemed "time was turned backward in its flight."

One of the picturesque figures of the old-time West, who had spent most of his life as a cowboy on these ranges, invited a small group of us to his home place for an all-day picnic. The ranch house nestled at the foot of a mountain alongside of which ran a creek containing "sand tanks." These sand tanks are formed by digging in the sand in time of drouth and producing water. This has often been a life-saver for the cattle and other stock as well as man. The place is located just north of the celebrated Apache Trail and in the region made famous by Geronimo and the notorious Apache Kid. Just across from the ranch house and on the other side of the creek is a mountain whose rugged rocks concealed an Indian fort in days of wartime. Inside the fort are several "wicky-ups" and one can obtain a view of the country for many miles. We reveled in the stories of days gone by as related by our host. After our picnic dinner he showed us the old swimming hole that seldom went dry, even in time of drouth. One must be familiar with the desert to appreciate an oasis of this kind. Beside the swimming hole was a huge rock out of which the waters in flood stage had carved a dressing room.

On this rock, before Arizona was inhabited by the white man, the Indians had cut signs and pictures, their means of conveying messages to other tribes, according to the lore of the West.

One of us suggested that this would be a beautiful spot for a baptismal service. Oppressive silence followed this remark. Then, to our intense delight our host stepped out, made his confession and was baptized "the same

hour of the day." So, in the shadow of the rock, shades as it were of the past as witnesses, another was born into the kingdom.

This report of our work would not be complete unless something were said of the service held at the prison. An audience as appreciative as one could possibly find, was thrilled by Mr. Armstrong, who is not only a great preacher but a master violinist as well.

Some day the church will be forced to face this prison problem in earnest and not look upon the man or woman behind the bars with horror. How many of our readers give any thought to the so-called criminal, except to breathe a sigh of relief when one is caught and convicted? When one sees the tears streaming down the cheeks of a "hard-boiled" convict; when he hears him sing the songs of Zion with childlike abandon; when he is asked by the condemned: "What must I do to be saved?" he feels that he hears one say as of old: "I was in prison and ye visited me."

## O God, Whose Love is Over All

O God, whose love is over all  
The children of thy grace,  
Whose rich and tender blessings fall  
On every age and place;  
Hear thou the songs and prayers we raise  
In eager joy to thee,  
And teach us, as we sound thy praise,  
In all things thee to see.

To see thee in the sun by day,  
And in the stars by night,  
In waving grass and ocean spray,  
And leaves and flowers bright;  
To hear thy voice, like spoken word,  
In every breeze that blows,  
In every song of every bird,  
And every brook that flows.

To see thee in each quiet home,  
Where faith and love abide,  
In school and church, where all may come,  
To seek thee side by side;  
To see thee in each human life,  
Each struggling human heart,  
Each path by which, in eager strife,  
Men seek the better part.

—JOHN HAYNES HOLMES.

## In the Railway Guide

J. N. Ervin of Jarvis Christian Institute, writes that they now have a nice little station known as Jarvis College Station, near the campus, and that the trains have official notice to stop there. At present there are twenty-three in junior college.



Arizona State Prison, Florence



# Convention Elections and Resolutions

## International Convention of Disciples of Christ

### Officers for 1928-1929

President, Harry H. Rogers, Tulsa, Oklahoma; vice-presidents, S. J. Mathieson, Hollywood, California, Mrs. Hugh T. Morrison, Springfield, Illinois, George W. Knepper, Akron, Ohio; recording secretary, Mrs. George W. Muckley, St. Louis, Missouri; Treasurer, J. H. Nance, Dallas, Texas; general secretary, Graham Frank, Dallas, Texas.

### Executive Committee

Terms expire 1929: Joseph W. Hagin, Covington, Kentucky; Miss Allena Grafton, Indianapolis, Indiana; Walter M. White, Memphis, Tennessee; Ray E. Hunt, Lincoln, Nebraska; C. M. Chilton, St. Joseph, Missouri. Terms expire 1930: Mrs. Madison Miller, Liberty, Missouri; Frank Buttram, Oklahoma City, Oklahoma; Richard W. Wallace, Valdosta, Georgia; Mrs. Ada Mosher, Detroit, Michigan; Charles R. Oakley, Chicago, Illinois. Terms expire 1931: A. E. Corey, Kinston, North Carolina; T. C. Howe, Indianapolis, Indiana; Mrs. Mary Carpenter Craig, Des Moines, Iowa; R. H. Crossfield, Birmingham, Alabama; W. G. Alcorn, Fulton, Missouri.

### Commission on Budgets and Promotional Relationships

W. E. Jameson, Fulton, Missouri; Beverly Jouett, Winchester, Kentucky; Joseph Serena, Cape Girardeau, Missouri; Bin T. Smith, Shelbyville, Indiana; Frank Buttram, Oklahoma City, Oklahoma; A. E. Cory, Kinston, North Carolina; Ray E. Hunt, Lincoln, Nebraska; W. A. Shullenberger, Indianapolis, Indiana; C. C. Buck-

ner, Topeka, Kansas; W. Palmer Clarkson, St. Louis, Missouri; Paul G. Preston, Denver, Colorado; C. H. Winders, Indianapolis, Indiana.

### United Christian Missionary Society Board of Managers—1928-29

*Alabama*—\*H. O. Bernard, Birmingham; Mrs. L. G. Pierson, Selma. *Arizona*—\*Mrs. Tom Davenport, Tucson. *Arkansas*—J. H. Fuller, Little Rock; Mrs. O. L. Gregory, Rogers. *California, North*—H. O. Breeden, Oakland; Mrs. Ella G. Morrison, Monterey. *California, South*—Clifford A. Cole, Glendale; Mrs. A. J. Wingard, Pasadena. *Colorado*—William Oeschger, Denver; Mrs. J. W. Garrett, Colorado Springs. *Florida*—Mrs. J. W. Ragsdale, Jacksonville; Howard J. Brazelton, Tampa. *Georgia*—Richard Wallace, Valdosta; Mrs. W. R. Lang, Sandersville. *Idaho*—C. E. Burgess, Boise. *Illinois*—Mrs. Robert Cowling, Mt. Carmel; Mrs. W. H. Fisher, Chicago; Dr. F. D. Pratz, Moweaqua; M. L. Pontius, Jacksonville; Mrs. J. L. Reat, Charleston; Mrs. David N. Wetzell, Rockford; William Price, Peoria; Mrs. Ada Peter, Quincy; W. B. Slater, Moline. *Indiana*—James H. Lowry, Indianapolis; W. E. Moore, Bloomington; Mrs. E. W. Taylor, South Bend; Mrs. Chester Fidler, Terre Haute; Mrs. W. F. Rothenburger, Indianapolis; B. F. Cato, Huntington. *Iowa*—Hon. Hubert Utterback, Des Moines; H. A. Browning, Ames; Dean J. C. Caldwell, Des Moines; Mrs. A. D. George, Des Moines; Mrs. D. C. Knupp, Vinton; Mrs. E. C. Smith, Newton. *Kansas*—W. E. Brandenburg, Kansas City; Mrs. N. E. Copeland, Oakland; H. J. Perry, Kansas City; Mrs. C. E. Brown, Topeka; \*Linn D. Cartwright, Coffeyville. *Kentucky*—Miss Lucy Mapes, Shelbyville; Joseph W. Porter, Lexington; Mrs. Florence Miller Black, Louisville; W. E. Ellis, Paris; Horace Kingsbury, Hopkinsville; Mrs. Charles A. Thomas, Lexington. *Louisiana*—Mrs. James H. Brewer, Alexandria; S. G. Steiner, New Orleans. *Manitoba, Saskatchewan, Alberta, British Columbia*—Mrs. George Stewart, Winnipeg. *Maritime Provinces*—\*J. W. Barnes, St. John, N. B. *Maryland, Delaware, District of Columbia*—Mrs. H. B. Melton, Washington, D. C.; Harvey Baker Smith, Washington, D. C. *Michigan*—Mrs. E. H. McFarland, Detroit; Clarence A. Brady, Battle Creek. *Minnesota*—Mrs. J. W. Ballantyne, Minneapolis; C. C. Crouch, Minneapolis. *Mississippi*—Mrs. R. L. Price, Jackson; L. E. Sellers, West Point. *Missouri*—Mrs. C. C. Davis, Brunswick; Mrs. L. J. Eastin, St. Joseph; R. H. Miller, Kansas City; C. E. Lemmon, St. Louis; W. Palmer Clarkson, St. Louis; Mrs. W. E. Jameson, Fulton; Mrs. J. J. Phillips, Columbia; Mrs. A. C. Barnes, Mexico; Frank R. Henry, St. Louis; Mrs. J. A. Serena, Cape Girardeau. *Montana*



H. B. Holloway and Dr. G. A. Campbell with another delegate at Columbus

—Mrs. Walter M. Jordan, Butte. *Nebraska*—Harold E. Fey, Hastings; Mrs. Lee W. Neumann, Omaha; Mrs. Ada Hunt, Lincoln. *New England*—Mrs. N. H. Robertson, Danbury; Arthur Cattermole, Danbury. *New Mexico*—R. E. Ross, El Paso, Texas. *New York, New Jersey*—Benjamin Rand, North Tonawanda, New York; Mrs. L. C. McPherson, Keuka Park, New York; L. W. McCreary, East Orange, New Jersey. *North Dakota, South Dakota*—Mrs. A. N. Aldrich, Aberdeen, S. D. *North Carolina*—Mrs. Perry Case, Grifton; H. Galt Braxton, Kinston. *Ohio*—Mrs. John Brogdon, Mt. Washington; J. L. Garvin, Lakewood; Mrs. W. P. Chamberlain, Cleveland; C. M. Rodefer, Bellaire; E. P. Wiles, Cleveland; Mrs. Alex. Adamson, Akron. *Oklahoma*—John R. Miller, Sapulpa; Mrs. J. M. Rouse, Oklahoma City; R. C. Snodgrass, Enid; Mrs. J. E. M. Taylor, Muskogee. *Ontario*—A. E. Trout, Owen Sound. *Oregon*—Mrs. W. M. Reid, Corvallis; W. S. Lemmon, Portland. *Pennsylvania, East*—\*Edwin Wyle, Canton. *Pennsylvania, West*—W. H. Hanna, Pittsburgh; Mrs. W. T. Haggard, Swissvale; Mrs. Dwight Roberts, Johnstown. *South Carolina*—S. T. Willis. *Tennessee*—Mrs. Maurice E. Woodson, Memphis; W. J. McGill, Shelbyville; Mrs. M. C. Wiggins, Paris; Polk Tarwater, Rockwood. *Texas*—Floyd Bash, Wichita Falls; Mrs. R. H. Compton, San Angelo; Mrs. B. A. McKinney, Dallas; Kleber Lipcomb, Dallas; Mrs. Colby D. Hall, Fort Worth. *Virginia*—Mrs. H. D. C. MacLachlan, Richmond; Francis Hume Scott, Roanoke. *Washington*—J. B. Hunley, Walla Walla; \*Mrs. A. T. Amos, Seattle; Judge U. E. Harmon, Tacoma. *West Virginia*—W. E. Pierce, Cameron; Mrs. T. N. Read, Hinton; J. W. Yoho,



Laura Lynne Major of China discussing conditions in that land with Mrs. M. E. Woodson of Tennessee, member of the executive committee



Huntington. *Wisconsin*—Mrs. W. G. Allen, Janesville. *Wyoming*—Roy Armstrong, Cheyenne.

\* Elected to fill unexpired term, therefore eligible for reelection.

#### Executive Committee 1928-29

Mrs. Florence Miller Black, Louisville, Kentucky; W. E. Ellis, Paris, Kentucky; Frank R. Henry, St. Louis, Missouri; Mrs. W. E. Jameson, Fulton, Missouri; C. E. Lemmon, St. Louis, Missouri; Miss Lucy Mapes, Shelbyville, Kentucky; W. J. McGill, Shelbyville, Tennessee; W. E. Moore, Bloomington, Indiana; Mrs. Ada Peter, Quincy, Illinois; M. L. Pontius, Jacksonville, Illinois; J. W. Porter, Lexington, Kentucky; Mrs. J. L. Reat, Charleston, Illinois; C. M. Rodefer, Bellaire, Ohio; Mrs. W. F. Rothenburger, Indianapolis, Indiana; Mrs. E. C. Smith, Newton Iowa; W. B. Slater, Moline, Illinois; Mrs. E. W. Taylor, South Bend, Indiana; Mrs. D. N. Wetzel, Rockford, Illinois; E. P. Wiles, Cleveland, Ohio; Mrs. M. E. Woodson, Memphis, Tennessee.

#### Officers for 1928-29

President, F. W. Burnham; first vice-president, Stephen J. Corey; second vice-president, Mrs. J. M. Stearns; recorder, Miss Helen Goodrick; treasurer, C. W. Plopper; secretaries, Jesse M. Bader, J. H. Booth, John R. Golden, R. M. Hopkins, Grant K. Lewis, J. H. Mohorter, H. B. McCormick, Miss Alma Evelyn Moore, F. E. Smith, Miss Daisy June Trout, Miss Lela E. Taylor, Miss Joy Taylor, C. M. Yocum, A. R. Liverett; Alexander Paul, oriental secretary; secretary-treasurer, M. H. Gray; secretary-editor, W. R. Warren; general western representative, W. F. Turner.

#### Trustees of Pension Fund

Thomas C. Howe, Indianapolis, Indiana; E. S. Jouett, Louisville, Kentucky; W. R. Warren, St. Louis, Missouri; R. A. Long, Kansas City, Missouri; Oron E. Scott, St. Louis, Missouri; Samuel Ashby, Indianapolis, Indiana; W. A. Shullenberger, Indianapolis, Indiana; C. M. Rodefer, Bellaire, Ohio; Mrs. D. W. Morehouse, Des Moines, Iowa; Mrs. W. F. Rothenburger, Indianapolis, Indiana; I. J. Cahill, Cleveland, Ohio; A. D. Harmon, Lexington, Kentucky; Frank Buttram, Oklahoma City, Oklahoma; B. A. McKinney, Dallas, Texas; J. R. McWane, Birmingham, Alabama.

#### Association for the Promotion of Christian Unity

President, L. G. Batman; vice-president-treasurer, W. F. Rothenburger; vice-president, Edgar DeWitt Jones; secretary, H. C. Armstrong; commissioners for a term of three years: J. J. Castleberry, Cincinnati, Ohio; A. E. Cory, Kinston, North Carolina; Stephen E. Fisher, Champaign, Illinois; A. W. Fortune, Lexington, Kentucky; F. S. Idleman, New York; C. C. Morrison, Chicago, Illinois; Charles T. Paul, Indianapolis; H. L. Willett, Chicago, Illinois; W. A. Shullenberger, Indianapolis, Indiana; George A.

Campbell, St. Louis, Missouri; Joseph W. Hagin, Ashland, Kentucky; E. S. Jouett, Louisville, Kentucky; George A. Miller, Omaha, Nebraska.

#### Board of Temperance and Social Welfare

President, F. E. Davison, Oak Park, Illinois; vice-president, J. W. Putnam, Indianapolis, Indiana; Alva W. Taylor, Indianapolis, Indiana; members of the board, terms to expire in 1930: J. W. Putnam, Indianapolis, Indiana; P. H. Wood, Indianapolis, Indiana; Earl N. Griggs, Berkeley, California; R. Melvyn Thompson, Marshall, Missouri; terms to expire in 1931: L. C. Howe, Bethany, Indiana; E. L. Day, Indianapolis, Indiana; David Shields, Topcka, Kansas; F. E. Davison, Oak Park, Illinois.



Luchowfu Stops a Minute

Lillian Collins and Wenona Wilkinson stop reminiscing of Luchowfu, China, long enough to be snapped

#### Board of Education Directors

Robert J. Aley, Indianapolis, Indiana; E. S. Ames, Chicago, Illinois; Miner Lee Bates, Hiram, Ohio; Ira C. Batman, Bloomington, Indiana; Arthur Braden, Los Angeles, California; C. L. Burton, Toronto, Canada; C. C. Chapman, Fullerton, California; E. R. Cockrell, Fulton, Missouri; Mrs. Mary Craig, Des Moines, Iowa; R. H. Crossfield, Birmingham, Alabama; Richard Dickinson, Eureka, Illinois; G. D. Edwards, Columbia, Missouri; G. H. Fern, Camden Point, Missouri; Stephen E. Fisher, Champaign, Illinois; Mrs. Mattie Gay, Versailles, Kentucky; Cloyd Goodnight, Bethany, West Virginia; A. D. Harmon, Lexington, Kentucky; Madison A. Hart, Danville, Kentucky; W. J. Herbster, Pittsburgh, Pennsylvania; R. E. Hieronymous, Urbana, Illinois; George W. Hilderbrandt, Oklahoma City, Oklahoma; H. S. Hilley, Wilson, North Carolina; \*J. W. Hines, Rocky Mount, North Carolina; Judge Jesse F. Holt, Sherman, Texas; Louis A. Hopkins, Ann Arbor, Michigan; T. C. Howe, Indianapolis, Indiana; J. T. T. Hundley, Lynchburg, Virginia; W. E.

\*Deceased.

Jameson, Fulton, Missouri; W. P. King, Sherman, Texas; Cleveland Kleihauer, Seattle, Washington; Edgar D. Lee, Columbia, Missouri; Hume Logan, Louisville, Kentucky; Arthur M. Long, Enid, Oklahoma; I. N. McCash, Enid, Oklahoma; J. P. McConnell, East Radford, Virginia; S. J. McFarland, Dallas, Texas; D. W. Morehouse, Des Moines, Iowa; Daniel W. Ohern, Oklahoma City, Oklahoma; Roy K. Roadruck, Spokane, Washington; T. T. Roberts, Cisco, Texas; Harry Rogers, Tulsa, Oklahoma; Mrs. Maude Lucas Rimpler, Indianapolis, Indiana; Mrs. Luella St. Clair Moss, Columbia, Missouri; Joseph A. Serena, Cape Girardeau, Missouri; W. A. Shullenberger, Indianapolis, Indiana; Bin T. Smith, Shelbyville, Indiana; E. F. Snavelly, Lincoln, Nebraska; O. P. Spiegel, Montgomery, Alabama; George Stewart, Winnipeg, Canada; Carl B. Swift, Springfield, Missouri; Mrs. Alda R. Teachout, Cleveland, Ohio; J. C. Todd, Bloomington, Indiana; B. D. VanMeter, Des Moines, Iowa; E. M. Waits, Fort Worth, Texas; J. B. Weldon, Lincoln, Nebraska; Mrs. L. N. D. Wells, Dallas, Texas; Walter M. White, Memphis, Tennessee; Allen Wilson, Lexington, Kentucky; Bert Wilson, Eureka, Illinois; John H. Wood, Canton, Missouri.

## Resolutions Adopted by the Convention

### Pentecost Program

The printed report on the Pentecost Program of the United Christian Missionary Society was adopted with the following suggestions:

1. That there be a change in the terms "Home Missions" and "Foreign Missions" to the expressions "Missions at Home" and "Missions Abroad."

2. That we call attention to the fact that no mention is made of stewardship in this program and recommend that such a paragraph be added.

3. That to the aim of 600 recruits for the ministry it be added "greater care be taken in the selection and preparation of ministers."

### Commission on the Ministry

On behalf of the Commission on the Ministry and at the direction of the International Convention, according to the action taken by the convention at its business session of April 18, application is hereby made for the admission of the Pension Fund of Disciples of Christ to be organized July 2, 1928, as a member of the International Convention of Disciples of Christ.

### The Thomas Mission

Resolved that this convention expresses its thanks to Almighty God for the great success of the Thomas Mission for the establishment of Churches of Christ in South Africa and its approval of this work, with the suggestion that the matter of its budget be submitted to the committee on budgets and promotional relationships for its advice.

### Resolution of Harmony

Whereas, there are unfortunate differences, amounting almost to divisions, among our churches, due for the most part to misunderstandings and failures to observe the principle of unity with liberty, which is one of the fundamentals of our people and is essential to a democracy of free Churches of Christ really building a brotherhood of the Disciples of Christ;

And whereas, this division within our own ranks is a grave injury to the cause of prayer for which we stand preeminent in the religious forces of the world;

And whereas, it also materially affects the progress and success of the Christian service which our communion is seeking to do, and which is peculiarly within the advisory jurisdiction of this convention; now

Be it resolved:

1. That the executive committee of the International Convention appoint a Commission on Harmony to be composed of eleven members of whom five shall be laymen;

2. That such commission be, and it is hereby directed to consider the whole subject thoroughly, prayerfully and impartially, to the end that it may determine the best way of composing such differences, and, if possible, to work out an actual adjustment so that we, as a people, may present a united front in a great campaign for the Master to demonstrate the practicability of his plan for a democracy of his churches resting upon the basis of unity and liberty;

3. That in furtherance of this end, the commission is directed to invite to its conferences those whom it considers representatives of the various branches or groups of our brotherhood, whether affiliated with this convention or its organized activities or not, and to endeavor in every reasonable way to carry out in the spirit of Christ the purpose of this resolution;

4. That this commission shall give special consideration to finding and emphasizing those enterprises and types of work upon which our people may agree and which will most nearly bring them to ultimate harmony and unity in life and service;

5. That, in the event of its inability to bring about a workable basis of harmony, the commission report to the next meeting of this convention the cause or causes of such failure and its recommendations.

### National Rural Church Commission

Be it resolved, That it is the sense of the group who have in daily conferences been studying the problems and needs of the town and country churches of the Disciples of Christ, that we urgently request the committee on recommendations to recommend to the International Convention the appointment by the executive committee of said convention of a National Rural Church Commission of at least six men of the brotherhood who have had first-hand experience in dealing with the problems involved and who represent, in general, the different areas of the country, and that it be requested that each

state and regional convention at the earliest possible moment shall appoint a subordinate or cooperating Rural Church Commission to work in cooperation with the National Commission, it being understood and expected that such commission shall make report to each International Convention.

### Year Book Column for Miscellaneous Gifts

Inasmuch as the average congregation of Disciples constituting a Church of Christ makes many gifts to various benevolent enterprises, such as emergency relief funds, etc., which do not come under the heading of any of our major enter-



On the Convention Hall Steps

A genial group discusses a morning session (L. W. McCreary of East Orange, New Jersey, rear view)

prises or under the column usually designated as special gifts, and,

Inasmuch as our yearly reports indicate that we give much less for kingdom building and benevolence year by year than we really do,

Be it resolved, that the International Convention of Disciples of Christ petition the committee that publishes the Year Book to include a column in its reports with some such designation as, "Miscellaneous Gifts" "Other Gifts" or some such name.

### Fraternal Delegates

That C. S. Medbury, pastor of University Place Christian Church, Des Moines, Iowa, be elected the fraternal delegate to the annual convention of our British brethren, which will be held in Leicester, England, this coming August;

That Jesse M. Bader and R. G. Quiggin, pastor of the Hillcrest Christian Church, Toronto, Ontario, be elected fraternal delegates to the Baptist World Alliance convention to be held in Toronto in June, 1928.

That Jesse M. Bader and Edgar DeWitt Jones, be elected fraternal delegates to

the Northern Baptist Convention to be held in Detroit in June, 1928.

### Disciples' Community House

Indorsement of campaign to raise \$200,000 to equip and budget Disciples' Community House, to begin active work about June 1, 1928, and prepare for an intensive campaign to be conducted in New York during October, 1928.

### Orphan Children in China

Resolved that we Disciples of Christ in convention assembled do hereby express our appreciation of the efforts of the Association for the Welfare of the Children of China towards saving and training the almost countless numbers of those now destitute in China, and that we commend this association and its work to the prayers, sympathy and benevolence of our people everywhere.

### Allied Agencies

Resolutions indorsing activities in behalf of World Peace, Prohibition, Young Men's Christian Association, Federal Council of Churches, World Conference on Faith and Order, Lord's Day Alliance, American Bible Society and Near East Relief, were passed by the convention.

### Youth Convention

Resolutions from the youth convention were adopted concerning "Cooperation with Youth," "War and Christian Conduct in Industrial Relations" and "Association for the Promotion of Christian Unity."

### Other Resolutions

There were other important resolutions passed by the convention, such as the headquarters of the United Christian Missionary Society and the Pension Plan, which are dealt with more fully than space will allow here in the article by W. R. Warren, "A Convention of Decision and Fellowship," on page 18 of this issue.

## Proposed Amendment to the United Society Constitution

The nominating committee of the United Christian Missionary Society, before presenting its report to the convention, submitted the following amendments to the constitution to be voted upon at the next annual session of this society:

1. To amend the constitution, Article VII (which describes the duties of the nominating committee) by adding to the first paragraph thereof the following sentence, "It shall receive suggestions and recommendations concerning the personnel and number of secretaries to be nominated, but this shall be advisory and not mandatory."

2. To amend the by-laws of the society Section II (which describes the duties of the executive committee) by inserting just before the last sentence the following sentence: "It shall investigate the qualifications and fitness of the secretaries and the number needed, and on this basis make recommendations to the nominating committee for the personnel to be considered for nomination."



# Board of Education and Work of Our Colleges

## A Dream Being Realized

THE Disciples Divinity House of the University of Chicago is now erecting a beautiful stone building on its ground on Fifty-Seventh Street at University Avenue, just east of and adjoining the University Church of Disciples of Christ. The cost of the building when completed and furnished will be \$150,000, of which \$100,000 has been raised. It will be dedicated and opened for use the first of October, 1928.

On the first floor will be offices, library, social rooms and a chapel. In the basement will be a dining room and kitchen. On the second and third floors will be dormitory rooms.

The House owns additional land to the north of this building for future development. This is in many ways the most prominent and most desirable corner adjoining the university. Across the street, west, is the Bartlett Gymnasium and Staggs Field; southwest is the Reynolds Club and Hutchinson Commons, which are centers of student life; south is the Quadrangle Club, which is the faculty club. Thus the Divinity House and church occupy one of the four corners of this very strategic intersection of Fifty-Seventh Street and University Avenue. The architecture is of the Gothic type, harmoniously suited to the environment.

The corner stone of the new building was laid Monday noon, March 19. The exercises were attended by a very representative group of Disciples from the University and Chicago. Dr. E. S. Ames, dean of Disciples Divinity House, recounted some of the facts in the history of the House. Orvis Jordan, secretary of the board of trustees, spoke for the trustees. Dr. W. E. Garrison read the list of the contents of the box to be placed in the corner stone. Dr. H. L. Willett read the service for the laying of the stone and put it in place. The concluding prayer was offered by Professor W. C. Bower. The new building will afford for the first time an adequate place for the social gatherings and contacts of all Disciple students of the university, which is so important a function of the House.

The library of the Disciples Divinity House contains probably the most complete collection of Disciple literature in existence.

## The Sermon Contest

The Board of Education conducted a sermon contest on Education Day, January 15. A prize of \$25 was offered for the best sermon, \$15 for the second place, and \$10 for the third place. More than 300 preachers throughout the nation signified their intention of entering the contest, but not that many sermons were received.

As the sermons were received they were placed in the hands of one of the women in the office of the board, who removed from the manuscripts the names and addresses of the authors and numbered the manuscripts, keeping the names of the authors in her possession. The three judges who acted in the contest did not know the name of a single individual who participated. Every sermon was judged on its own merit without respect to who the author might be.

The first place was awarded to manuscript No. 43, which proved to be that of G. Edwin Osborn, 2028 University Station, Enid, Oklahoma, who preaches at Geary, and is a postgraduate student in Phillips University. He presented a truly remarkable manuscript. The second place was won by manuscript No. 64, which proved to be that of James A. Crain, of Nevada, Missouri. The third place was granted to manuscript 46, which was that of William O. Foster, of Angola, Indiana.

There were so many splendid manuscripts in the list that the committee thought it nothing more than fair to give honorable mention to the following names: John Wright Holsapple, Temple, Texas; L. C. Anderson, Monte Vista, Colorado; Edgar Fay Daugherty, Muncie, Indiana; George C. Frey, Owingsville, Kentucky; W. A. Fite, Richmond, Kentucky; Madison A. Hart, Danville, Kentucky; W. A. Shullenberger, Central Christian Church, Indianapolis, Indiana; D. A. Wickizer, Ravenswood Christian Church, Chicago, Illinois.

One of the outstanding features of the educational session at the Columbus Convention was the presentation of the awards to the three men who were marked first, second and third by the judges. All three were present and received in person the cash prizes.

## Organization of Union Seminary Alumni

For the first time in the history of the International Convention of Disciples of Christ, the alumni of Union Seminary of New York met together. The number of Union graduates among the Disciples is continually increasing and there were at least twenty at the Columbus Convention. About twelve of these found time in their busy schedule to meet for a breakfast period. Dean A. J. Culler of Hiram College represented the oldest class and Warren Grafton of Los Angeles, the most recent.

It was pointed out that under the leadership of Henry Sloane Coffin the emphasis upon preaching is becoming more marked, and A. E. Elliott of Asuncion, Paraguay, who is now studying in Union, told of the new apartments which have recently been fitted up on Claremont Street across from the seminary for missionaries and their families home on furlough.

Disciple contacts with Union students are kept alive through Dr. Idleman of the Central Church, S. Guy Inman, who teaches a special course at the seminary, and A. W. VanDervort of the Disciple Community House on the lower East Side. There are also Disciple churches in the Bronx and in Brooklyn.

A permanent organization was formed with H. P. Marley of Toledo, president, and Warren Grafton, secretary.

*Bethany, West Virginia.* Commencement week activities at Bethany College will begin Saturday, June 9, and will continue through to Tuesday, June 12. President Cloyd Goodnight will deliver the annual baccalaureate sermon on Sunday, June 10. On Sunday evening W. H. Erskine of the class of 1902 will deliver the annual association sermon. Mr. Erskine, who has rendered distinguished service in Japan on the mission field, is in this country on furlough.

Dr. Francis W. Shepardson of Chicago, who is a vice-president of Phi Beta Kappa, the great national honorary scholastic fraternity, will deliver the commencement address. Dr. Shepardson served for a number of years in the history department of the University of Chicago and later as dean of that institution. For several years he was editorial writer for the *Chicago Tribune* and other newspapers. He is now devoting all of his time to a nation-wide program of improving fraternity life and inter-fraternity feeling in all college circles.

*Hiram, Ohio.* Colton Laboratory of Hiram College was dedicated May 12. The program began with the academic procession marching to the new auditorium in the association building where the service of formal dedication was held. The principal addresses were delivered by three internationally known scientists: Dr. H. C. Cowles, head of the department of botany, University of Chicago; Dr. Harry N. Holmes, head of the department of chemistry, Oberlin College; and Dr. H. B. Lemon, professor of physics at the University of Chicago. Judge F. A. Henry represented the board of trustees and building committee, and President Miner Lee Bates formally received the building.

Following the dedication service a luncheon was served. In the afternoon the building was open for inspection. The students were on hand to assist the guests in seeing the building and exhibits. The music department of the college presented in the evening Handel's world-famous oratorio, "The Messiah," which proved to be the crowning event of a glorious day.

*Enid, Oklahoma.* Phillips University will graduate over one hundred students. Fifty-four are from the College of the Bible—seven receiving the Bachelor of Divinity degree; fifteen the Master's, and thirty-two, Bachelor of Arts. This is Phillips' best year.

Harry H. Rogers, ex-president of the International Rotary, who delivered Phillips University's commencement address, May 22, was decorated by King Albert of Belgium, with the highest honor conferred upon a non-citizen of Belgium: "Commander of the Crown."

Phillips University had a double honor at the International Convention, when first and second prizes were awarded G. Edwin Osborn, graduate student, and James A. Crain, pastor of the church at Nevada, Missouri, in a sermon contest conducted by the Board of Education. Quality is stressed in the training of Phillips students.

*Champaign, Illinois.* The Disciple students of the University of Illinois have made their plans for carrying on the Illinois Disciple Foundation work next fall. The Young People's Cabinet for next year has been elected and installed. B. L. Pickett will head the cabinet, assisted by Princess Hill as vice-president and Alvin Hofer as secretary-treasurer.

The Easter season was a busy time around the Illinois Foundation. A membership drive was organized to persuade Disciple students not yet affiliated with the local church to sign affiliation cards. As a result fifty-five young people were added to the church.

In an effort to further a friendly feeling among the various foundations on the university campus, the cabinet of the Wesley Foundation gave a tea recently to which were invited the cabinets of the Christian, Presbyterian and Baptist university churches. Those people who held similar positions on the different cabinets were thus afforded an opportunity to talk over their work and problems with each other, gaining new ideas for their work.

*Canton, Missouri.* The seventy-second annual commencement of Culver-Stockton

College was observed on Tuesday, May 22. Candidates for degrees at the commencement numbered thirty-two. The honorary degree, D.D., will be given to E. L. Powell, pastor emeritus of First Christian Church, Louisville, Kentucky, and to Tolbert F. Reavis, professor of church history at Butler University, formerly missionary in Argentina, South America. Both of these men are alumni of Culver-Stockton.

One of the unique features of the International Convention at Columbus, Ohio, was the banquet of the Missouri colleges. Instead of each of the several Christian colleges in Missouri having its own banquet, they united in one banquet. John H. Wood, president of Culver-Stockton College and also president of the Missouri Educational Commission, presided. Those who attended the banquet reported it to be a very satisfactory arrangement.

*Spokane, Washington.* Interest in the commencement exercises at Spokane University will center about the graduation of eleven fine young people who will go out into the world to add their bit to the social betterment of mankind. An analysis of the class shows the following distribution of professions: one minister, one religious education director, one artist, one business man, seven high school teachers. Commencement exercises will be held the week beginning June 10.

*Fort Worth, Texas.* A survey of the enrollment of Brite College of the Bible at Texas Christian University, Fort Worth, shows that students are enrolled from four foreign countries—Japan, Mexico, Italy and Egypt. The total seeking degrees in the college are eighty-five. Of the total enrollment of Texas Christian University, which is approximately 1200 students, 591 are represented in one or more courses in Brite College. Nine semester hours in Bible courses are required for graduation from the university.

Students who are preparing for the ministry are organized into the Timothy Club. These young men gather each Monday evening to secure actual practice in the preparation and delivery of ser-

mons. Each Sunday morning a prayer service is held for the student preachers who are serving appointments. There is an average attendance of seventeen at these prayer meetings.

*Lynchburg, Virginia.* On account of the fact that this is the twenty-fifth anniversary of the founding of Lynchburg College, especial emphasis is being placed upon commencement, June 10 to 13, and the largest attendance of alumni in the history of the school is expected. Tuesday, June 12, which has been set aside as Alumni Day, will be filled with events of interest to the alumni.

There will be thirty-six graduates this year, twenty-three boys and thirteen girls. Twenty-four of these will receive the A.B. degree and twelve, the B.S. degree.

Dr. J. C. Metcalf, dean of the graduate school of the University of Virginia, will deliver the commencement address, and Dr. J. J. Castleberry, pastor of the Walnut Hills, Ohio, Church of Christ, will give the baccalaureate sermon.

*Indianapolis, Indiana.* The third annual University Theater Tournament was held on the campus of Northwestern University, Evanston, Illinois, April 19-21. Nine university dramatic organizations from eight states were entered in the contest. Members of the competing casts were undergraduates, carrying full work and meeting all local requirements for inter-collegiate competition. The one-act plays were limited to forty minutes, Northwestern furnishing the scenery. The judges based their decision upon the choice of the play, the acting, directing and producing. The production, "Dust of the Road," presented by four students of Butler University was awarded first place. The award consisted of a cash prize of \$250 and permanent possession of the Cumnock cup.

Richmond Pearson Hobson, noted lecturer and author, who won distinction during the Spanish-American war, addressed the student body of Butler University recently on the "Perils of Narcotics."

(Continued on page 58.)



Proposed Disciples Divinity House, Chicago, right; University Church, left



# Up the Parana

By LORA GARRETT

AS OUR annual convention met this year in Paraguay, we journeyed to that place for the Christmas holidays. On December 18, Mr. Holroyd, Miss Smith, Mr. and Mrs. Montgomery and Anita and I, set sail on the "Bruselas" at 10 A. M. As I now know more Argentine geography I was able to get much more out of the trip than I did two years ago. Our first stop was the next morning at Rosario which is in size the second city in Argentina, and has a population of 260,000. During the rest of the journey the stops were more frequent but all were of interest to me. The Paraná with all of its branches is a wonderful river system. Up the Paraná-Paraguay, at least 2,000 miles is navigable for fairly good-sized boats. On the border of Brazil, in a branch of the upper Paraná, is located the famous Iguasú Falls.

For the first two or three days our boat was very crowded as there were at least 200 first-class passengers of various nationalities. Many were business men interested in the yerba, cotton, sugar or other enterprises. We and a young Argentine couple going to Asunción to take over the work of the Baptist mission, were the only missionaries. On the afternoon of the fifth day we arrived at Asunción.

Convention lasted a week, beginning December 26. Some very interesting papers were given during the sessions. One by Mr. Montgomery showed something of the evangelical work in the River Plate which included Argentina, Paraguay and Uruguay. There are more than thirty organizations and denominations working in this territory. The Northern Methodists and Southern Baptists have the largest membership. (Possibly the Plymouth Brethren have a larger constituency although there are no official figures to verify the fact.) However, there is yet a very large per cent of the people and territory untouched by evangelical work.

One day we made a trip to Yguaron (jg-wa-ron), a town thirty-five miles away. We all went in a bus which jolted us about a good deal, although the roads were considerably better than I expected. The soil is very sandy and washes very easily so I imagine that roads are hard to keep in good shape. We saw men working them with graders drawn by tractors. The country in that section is beautiful, low hills covered with timber. We saw a few nice looking farm homes but for the most part the houses were mud huts with thatched roofs. Always is to be found a large open space with roofs either at the end of the house or through the middle. This open space is used for any kind of work, implements or live stock, that need to be sheltered. There were no evidences of gardens about the house. We saw patches rather than

laid out fields of rice, bananas, mandioca (the root is used, and is a starchy food similar to potatoes: it is also made into flour) corn, tobacco and cotton. There is a vast amount of uncultivated land. Oxen are used to draw the rather small two-wheeled carts used by the farmers; the women use little donkeys to carry themselves and their wares to market and if a donkey cannot be afforded, with much ease and grace they carry most anything on their heads. As a result they are noticeably erect. The little children have brown, happy faces and are comfortably dressed in their birthday suits. One sees few really old people.

A place of interest visited in Asunción was the shop of a German scientist. He collects and stuffs various kinds of animals. He has a giant armadillo, also an antediluvian animal which is found only in the Chaco. He ships collections to various museums over the world.

The building program of our mission in Asunción seems to be going along very well. The Allen-Stone building, which is to have the administrative offices, was finished in time for the opening of school in March—a happy occasion. It's a lovely building, located on a hill and can be seen a long distance away. The Mary Lyons Hall will not be finished for some time yet. Work can't be done quickly in Paraguay due to the lack of supplies and skilled labor. The old administrative building is to be used for the boys' dormitory, and the house which was used for the smaller boys last year is to have girls this year.

I am enthusiastic about the possibilities in Paraguay and I believe there is a great opportunity for evangelical work in that country. I also believe that we are going to stimulate the Catholic church there to a much higher type of work in the future.

January 16-22 the Young People's Conference for Argentina and Uruguay was held at the new school property in Ramos Mejia. Including the teachers some fifty were present. Each day was spent in devotional services, class work and recreation. The young people seemed very interested and I believe a good deal was accomplished.

A recent and most interesting visitor in Buenos Aires was K. J. Grubb, missionary explorer and philologist of Brazil and superintendent of the "Heart of Amazon Mission to the Indians." In this day of civilization one can hardly believe that it is possible that people who have heard of Christianity could practice such terrible methods of exploitation upon any human beings as are practiced upon the Indians by traders, some of whom, sad to say, are Americans. Because of their experiences with traders who call themselves Christians the Indians have come to place the words Christian and murder as synonymous terms. By recent survey South America has a larger unexplored and uncivilized area than Africa. Some of the tribes are even in a lower stage of development than any African tribe. At present there is very little being done for the Indians of South America by missions.



South American missionaries assembled for the annual convention at Asunción

Back row, left to right: Fred Hughes, Mr. and Mrs. Robert Lemmon, Mr. and Mrs. J. D. Montgomery, Hugh J. Williams, Lora Garrett, Lillian Binns, Ruth Fish, Zona Smith, H. T. Holroyd, Mrs. Fred Hughes. Front row, left to right: Rex Hopper, Mary Irene Orvis, Mrs. Hugh J. Williams, Mrs. Rex Hopper.

# Glimpses of the Religious World

THE American Board of the Congregational church, offered a prize of \$15 for the best 300 word answer to the question of a Chicago business man, "What is the matter with the churches, that they are falling off in their giving to missions at a time when the country is more prosperous than ever before?" Fifty-five answers were sent in, and the prize was awarded to a pastor in Needham, Mass., the closing passage of whose essay is given here because it has suggestions in it that are worthy of consideration:

"To the people in our churches the missionary vision is hazy. Men give to the thing that they can visualize. Colleges get money because there are memories. Missions were born in a vivid realization of human need. A definite conviction of human peril opened the pocketbooks. Time has dimmed the picture and changed the convictions. Since there are no longer any heathen our people wonder now what it is all about.

"So they give their money to causes nearer home, for these needs are more real. The project method is the hope of missions today. Given personal contact with the worker, becoming acquainted with what is being done on a particular field, having the imagination stirred by intimate stories of the life and the work; the people of our churches will give more largely than ever."

In connection with the preparation that is being made for the forthcoming Quadrennial Meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church cooperation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 E. 22nd Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

Mrs. Charles Kirkland Roys, executive secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., has been elected dean of Wells College, Aurora-on-Cayuga, New York. Mrs. Roys was for sixteen years closely associated with medical and educational work in North China.

The semi-centennial of President Grant's visit to Japan will be celebrated by the Japanese in August with the unveiling of a memorial statue in Ueno Park, Tokyo.

The statue will stand near a cypress planted by Grant as a small shrub in 1878, now grown to imposing size. Presi-

dent and Mrs. Grant visited Japan on a world trip and were national guests of the empire at Ueno Park. Viscount Shibusawa, now a retired financier, headed the reception committee. Now 90 years old, he will unveil the Grant statue in August.

Gratitude for the successful trans-Atlantic flight of the German plane Bremen was expressed by Baron von Huenefeld, backer of the flight, in verse which he wrote in German for the "New York Staats Zeitung."

The poem was written April 14, the day after the Bremen landed at Greenly Island, and was translated by George Sylvester Viereck. The concluding verses follow:

Silent I ponder. Ended is the flight.

And he whose hand upheld us in the air,  
Whose grace has calmed the snowstorm and the night,  
Is now with me and folds my hands in prayer.

In the small hut a quiet rustic folk,

In the snow-blown wastelands, lonely and immense,

Thy Godhead's vestment rustles in my ear

And everywhere reigns thine omnipotence.

He who has glimpsed the awful face of death

Can but confess thy mercy and thy might;

Who never bowed his heart before thy cross,

He never saw the unadulterated light.

An enduring memorial is now being erected to the memory of David Livingstone, the pioneer missionary who gave his life to the enlightenment of "Darkest Africa." His boyhood home on the banks of the river Clyde at Blantyre near Glasgow has been purchased for this purpose. His body lies in Westminster, among the famous dead, but his work goes on; and the gospel he preached and the glorious results that followed are known throughout the world.

One of the largest congregations ever assembled on a military reservation for worship gathered at Walter Reed General Hospital, Washington, on Easter morning to participate in the sunrise service conducted by Chaplain Alfred C. Oliver, Jr. This audience has been variously estimated from 8,000 to 12,000 persons. The weather was perfect and the setting ideal.

From the prelude to the benediction the program was one of inspiration and uplift. It was a service admirably suited to the occasion. This was the second Easter Sunrise Service conducted at that great hospital. The plan is to make it an annual feature.

Announcement of a gift of \$250,000 by Jeremiah Mildank, New York philanthropist, for the study of the cause and treatment of infantile paralysis was made recently by Dr. William H. Park, chairman of the International Committee for the study of infantile paralysis. A three-year program has been planned with Chicago, Columbia, Harvard and New York universities in this country, the University of Brussels and the Lister Institute of London participating in the research. Each university and laboratory will have absolute freedom in its investigation, but the committee will compile the results of all.

The entire estate of Dr. Francis L. Stuever, St. Louisan, who died in Vienna in February, will go to the cause of prohibition in Germany, Austria and the United States on the death of his sister.

The estate is estimated in the neighborhood of \$300,000. The will states he hopes the laws to promote the cause of prohibition in the countries mentioned "shall contain provisions that any beverage and liquor containing more than one-half of one per cent of alcoholic content shall be considered intoxicating."

In the interest of better understanding between the United States and Mexico, a group of citizens of the United States will meet in Mexico City for three weeks in July for a seminar, studying conditions in and between the two countries. Two similar seminars have been held, in 1926 and in 1927, and the members have done much to interpret Mexico to the people of the United States. This year, while the seminar will last only three weeks, the suggestion is made that the members stay if possible for an additional three weeks and attend the entire summer session of the University of Mexico. The membership is limited to those in a position to use the experience to good advantage. For further information write The Seminar on Relations With Mexico, Room 506, 14 Beacon Street, Boston.

The missionary world is saddened by the news of the death of Mrs. William T. Hobart of the Methodist Board in Taianfu, China, who was killed on April 29 by a stray bullet fired through a bedroom window during fighting between the National and the Northern troops. Mrs. Hobart was sixty-eight years old and with her husband has served the missionary cause for many years in China, widely esteemed and loved by her collaborators and the people for whom she worked. Full details of the tragedy are still lacking.



# Missionary Societies

## Constraining Love

Bible Study: 2 Cor. 5:14

**T**HERE are moments when faithful workers in the missionary societies wonder, "Why are we so persistent in our effort to carry on? What is the power that constantly urges us to ever increasing activities in behalf of those whom we have never seen?" We would certainly grow depressed at times and might forsake the task, if there were not in our minds some vital reason, in our hearts some deep and abiding hope, some assurance of faith, that hold us steadily to the program. The text for today gives the answer clearly: "The love of Christ constrains us." That word "constrain" means to *hold as with bonds; to compel*.

Paul felt this constraining love to such an extent and preached it with such fervor that people said he was "beside himself." In answering their charges, he said in substance, "whether I am beside myself or not, matters little. The truth is that I am working for God, to whom I belong, and am bound to do his will. Everything else is of no consequence." He had a clear understanding of his task and did not shirk its complications. He says later on in the chapter: "We are ambassadors for Christ and represent him to the world." How important it is that an ambassador should understand the policies of his own government, so that he may interpret those ideals to the nation to which he is sent. If the love of Christ as Paul knew and understood it was the constraining power in our dealings with other nations what a different world this would be.

The trouble is that we do not fully comprehend the love of Christ. We accept it as a personal gift from God,

without grasping the fact that God gives us this love-gift on the condition that we share it with others. Failing to share, we ourselves lose the true value of the gift. There is so much opportunity for enlightenment today. There are so many fascinating books about the peoples of the world and their need of release through fellowship with Christ. There are so many contacts with great world problems through educational agencies of the church and community, that one can no longer claim a lack of knowledge as an excuse for lack of service.

## New Program Arrangement

**S**INCE the listing of the large number of Guilds, the missionary society for business and professional women, and of the Young Matrons' Society, for those young women married less than ten years, it has become necessary to arrange different program treatment for each of the three woman's groups.

For 1928-1929 all topics will be on the survey of the United Christian Missionary Society, the book *Survey of Service* being the basic information.

The woman's societies with their general theme "From Survey to Service" will study thoroughly the work and conditions and observations as found in the survey.

The Guilds in "Comrades of the Way" will emphasize the economic aspect with special study of the Christians in the various fields.

The Young Matrons with the theme "The Gates of the Nations" will approach the study from the viewpoint of the home and little children as touched by our missions.

Program Year Books with the usual program materials have been prepared for

each group. Order from Literature Department, United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Mo. Please state which program you desire.

## Programs for July

**S**PECIAL emphasis for July, in all three woman's groups, is on the woman's missionary work. The survey volume, *Survey of Service*, not being from press until August, the studies for the first quarter will be in preparation for the study of the survey.

A talk is suggested on "The Personal Responsibility of the Individual Woman for World Service." Material for this talk may be found in *What and How for Woman's Societies, Guilds and Young Matrons*, and also in the woman's *Manual*.

A round table discussion of Best Methods, should be a definite study of the *Manual*, Constitution and What and How.

Reading, "The Need of the Hour," page 59, June *WORLD CALL*.

Story, "Here and There."

*Manual*, What and How, Constitution, Story, Here and There all included in program materials for year. Prices on application.

The woman's missionary society of the First Church, Pensacola, Florida, at its regular May meeting, held the study period from 10:30 to 2:30 in the church parlors with luncheon, and then went to the Negro church there at three o'clock for the regular missionary program and election of officers, with the Negro women in attendance. They made an engagement to come back the following night and organize the Negro women into a woman's missionary society.

MRS. L. O. TURNER, General Secretary.

## Missionary Programs, 1928-1929

### Woman's Society

Theme, *From Survey to Service*

*The Lord giveth the word: the women that publish the tidings are a great host*

July: The Love of Christ Constraineth Us.

August: After Fifty Years.

September: A United Task.

October: The Church, Minister, Maintenance, Building.

November: Early Americans.

December: Later Americans.

January: Japan, Philippines and West Indies.

February: Latin America.

March: Forty-five Years in India.

April: Africa in One Generation.

May: China—Tibet.

June: Purpose and Performance.

### Guild

Theme, *Comrades of The Way*

*And a highway shall be there and a way, and it shall be called the way of holiness*

July: The King's Highway.

August: Who? What? Why?

September: Comradeship in Service.

October: With the Road Builders.

November: Traveling Together 400 Years.

December: From Europe to the Orient.

January: On the Highways of the Seas.

February: With Other Americans.

March: By Waysides in India.

April: Comrades of the Congo.

May: Trials and Triumphs of the Way.

June: Love and the Way Forward.

### Young Matrons

Theme, *The Gates of the Nations*

*Life up your heads O ye gates, yea lift them up, ye everlasting doors: and the King of glory will come in.*

July: "That the King of Glory May Come In."

August: What is Beyond?

September: 6 in 1.

October: See America First.

November: Color Harmony.

December: A New America.

January: The Isles Await.

February: Widening Gates of the West.

March: Widening Gates of the East.

April: Ethiopia Shall Stretch Out Her Hands Unto God.

May: Through the Moongate.

June: Conquer the Earth for Your King.

## Echoes from Everywhere

### Snowed Under With Answers

Sometimes one's disappointments  
Bring out good in one's neighbors  
Who send to help the sufferer  
The results of their hard labors.

Much kindness has been shown me  
Since my S. O. S. went out  
That a carefully hidden answer  
I simply could not rout.

That answer has been sent to me  
From Texas to Des Moines  
By sisters who were willing  
The helpers' ranks to join.

From Gower in Missouri  
A woman lent a hand,  
And sent the following to me,  
(Her name is Mrs. Bland)

"The answer to that question  
Is in the February book.  
Hunt up your Hidden Answers  
Then turn one page and look."

From Arkansas a woman wrote  
Whom I had met one time.  
From Fairfax, Alabama  
There came a fitting rhyme.

Yes, Editors of dear WORLD CALL  
Your paper's being read.  
That's what a worthy sister  
From Oklahoma said.

And so, good friends who helped me,  
I take this chance to greet you  
I want to thank you, one and all /  
And hope some day to meet you.

Postscript: I've had twelve answers,  
now  
And one was from a brother;  
But I couldn't put him into verse  
For some reason or other.

NORA E. SILER.

Lawrence, Kansas.

### Answering Lawrence, Kansas

The hidden answers that we find  
In WORLD CALL publication  
Spur us also to read more carefully,  
Which was the calculation.

So in the February book,  
The ninth one in the list  
About the lore of Africa  
We Fairfax folk have *not* missed.

The answer to ninth question  
Is in February's book,  
And so I write to tell you  
Upon bottom page fifty to look.

MARY E. SMITH.

Fairfax, Alabama.

### Mrs. Erb In Buffalo

Although I am keeping in touch very closely with all of our new American groups, I am using for my practical laboratory the University Church of Christ located in Buffalo, for half time. It is serving as a fine experiment to add interesting information to our group of workers who are dealing primarily with groups of mixed nationalities, as I am also getting in touch with foreign work here.

Although we are located one block from the University of Buffalo, our responsibility to the student body is negligible now, but will increase as the university grows and dormitories are built. The neighborhood is made up of forty per cent Catholic and the rest Protestants, many of whom are very indifferent to the church. A very large percentage of the children in our school have parents who are not interested and do not come to church. The church has a membership of about 250. There is a splendid church board. We have a good adult robed choir and an interesting children's choir. We have boy and girl scouts, and a Camp Fire group. These are community clubs. Although we have a lovely auditorium, we are limited in our religious education rooms.

I have been asked to become the program committee chairman of the Cosmopolitan Club of Buffalo. This is really the only organized piece of work done along big lines in Buffalo.

BESSIE PEHOTSKY ERB.

Buffalo, New York.

### Hidden Answers

1. At what age do you think people are the most liberal?
2. What does Mr. Corey say about Nazareth?
3. What is Congo's crying need?
4. What of the personnel of the Jerusalem Conference?
5. What were some significant actions taken at the Columbus convention?
6. For what did a Japanese thank a woman?
7. What new departure in rural church work is being tried in Kentucky?
8. What is a "Friendship School Bag?"
9. What new missionaries are sailing this summer?
10. What new building has been completed in Mexico?
11. To what did an Indian testify of his father?
12. What are the themes for the missionary programs for the year?

### A Work of Cooperation

In the Union Theological Seminary, Manila, Philippine Islands, there is an enrollment in the high school department of 408, and in the collegiate course 80. In the choice of professions there are 52 ministers, 26 teachers, 2 social workers. Five mission boards are included in this cooperation.

### A Great Loss

Things have not gone back to normal since the bit of fighting reported last month and brigandage and petty robbery seem to be on the increase. We lost our three milk cows in a raid recently. This is a loss to the hospital as well as a personal loss, as we have been furnishing milk from time to time to such patients as needed it and could not afford it.

LOIS NICHOLS BARE.

Batang, West China.

## Remember These in Your Hour of Prayer

THE Religious Education Department has for a number of years felt the need of funds to develop its program of Leadership Training. Remember Harry C. Munro as he makes plans for this type of work so greatly needing enlargement.

For several years there has been no full time elementary worker in this department, and the elementary work has suffered as a result. Miss Florence Carmichael is coming to turn her attention to the development of this phase of service beginning June 15, 1928. Pray for her wisdom and guidance.

Charles Darsie has recently returned from a year's study of the adult program in religious education. Pray that he may have the hearty interest and support of the adult leaders of the brotherhood in this much needed phase of work.

Great opportunities have been opened in young people's con-

ferences. Many more requests are received for new conferences than can be met. Pray for Roy G. Ross and Miss Cynthia Pearl Maus as they endeavor to give leadership to this work.

The Department of Missionary Organizations has played a very vital part in the development of study, prayer and Christian stewardship among the women and young people in the Churches of Christ. Pray for Miss Daisy June Trout and Miss Alma Evelyn Moore, who lead in the work for adult organizations; Miss Anna M. Clarke, Miss Mayme Garner, who give leadership to organizations for our young people; and for Miss Nora Darnall who is superintendent of junior organizations.

The Department of Missionary Education is facing great opportunities and challenges. Pray for Mrs. J. M. Stearns as she gives her service in the field; Miss Joy E. Taylor and Miss Grace McGavran as they endeavor to meet the needs.





Pageant "Perfect Love" given Easter evening at Fairmount, Indiana, by the woman's missionary society, under the direction of Mrs. L. Hester Thomas, "World Call" secretary. Mrs. Frank Goodall is president of the society. They write that the presentation aroused greater interest in missionary work than any program the society ever gave

#### Hindrances and Helps in India

Part of the time during the past two weeks the "Holi" festivities have been on and this has made it hard to do much work in the villages. From all we can make out, the "Holi" festival is not really very holy and the most noticeable thing about it is that people throw dye stuffs all over each other and have a hilarious time generally. Boys and men too may be seen going about the streets concealing squirt guns behind them ready to splash the unwary with brilliant red, green, blue or some other color. It is a good time to stay at home and mind your own business. At the bazaar at Nohta last Thursday we were not able to do any preaching or sell any books, partly because most of the people who came to the bazaar were intent on watching a magician who had come in connection with Holi, and partly because many people had stayed at home to harvest their wheat. The wheat harvest this year is a heart-breaking affair. The crop looks fairly well but rust and unseasonable rains have made the grain very light. Many of the heads have only a few grains of wheat in them and these grains are mostly thin and light in weight. It looks like famine conditions over large sections of the Central Provinces. A petition has gone up to government to remit the taxes for this year and local authorities are asking that famine relief work be started. People who would ordinarily be honest will steal when

they are hungry. The Superintendent of Police tells us that robberies have increased to 40% above normal during the past month.

Last week a new evangelist was added to our force, Ram Prashad who has been located at Bina for some years. We have placed him at Nohta with Panna Lal and family. As both families are rather large and several children will attend the village school there, they should make their influence felt there. We have in mind several other places where we want to open out-stations as soon as we can get workers.

FAY E. LIVENGOOD.

*Damoh, India.*

#### Neosalvarsan for Malaria

Having failed repeatedly to cure malaria by the use of quinine preparations, we have recently, upon the advice of physicians in America, resorted to the use of neosalvarsan intravenously, giving three injections at intervals of four days. We are glad to report that some of our number have been greatly helped and we believe cured, as subsequent blood examinations fail to show the presence of malarial parasites. But it was too much to hope that all might be cured until the next malaria season. My own blood shows the presence of the malarial parasite eleven days after the last treatment. I am hoping that the others who are taking the treatment now will be more fortunate.

NORTON H. BARE.

*Batang, West China.*

#### In Memoriam

Mrs. Dorothy E. Bahler, April 18, 1928, Tacoma, Washington. Deaconess of Roosevelt Heights Church and treasurer of woman's missionary society.

Mrs. Clara Williams, March 20, 1928, Earlham, Iowa. Charter member of the church and treasurer of missionary society. Age 48.

Mrs. Emma Mettert Wingfield, April 19, 1928, Attee, Virginia. Devoted member of Slash Christian Church. Age 78.

Mrs. Lena Robinson, February, 1928, Washington C. H., Ohio. Faithful in all departments of church work.

Mrs. Nettie D. Onslow, Pittsburgh, Pennsylvania. Life director of Foreign Christian Missionary Society and active member of missionary society.

Mrs. Martha Keener Bining, October 23, 1927, Madison, Ohio. Member of East Thompson Church of Christ and president of missionary society. Age 56.

Herman Vehrs, March 29, 1928, Portland, Oregon. Faithful worker in First Church. Age 79.

Mrs. Lottie Bruce Meyer, February 12, 1928, Clinton, Indiana. Faithful member of church and section leader of missionary society.

C. J. Tannar, April 7, 1928, Detroit, Michigan. Minister of churches in Cincinnati, Detroit, Michigan, and Akron, Ohio. Served on executive committee of Foreign Christian Missionary Society and directorate of Christian Board of Publication. Age 72.

#### Congress of Evangelical Women

PREPARATIONS are going forward for the Twelfth Annual Congress of the National League of Evangelical Women to be held in Buenos Aires May 21, '22 and 23. The forenoons are to be given over to visiting institutions. Delegates and visitors will be given an auto trip over the city the first afternoon, followed by a League dinner and reception. The sessions proper begin the afternoon of the second day when delegates will give reports of local societies. Between afternoon and evening sessions a light supper will be served by the executive committee to all who wish to remain for the night meeting. Señora Josefa B. de los Santos will give the address the second evening on "The Modern Woman and her Opportunities for Service." In the final session Dr. W. E. Browning, secretary of Committee on Cooperation, will speak on "The Progress of the Gospel in Argentina."

ZONA SMITH.

*Buenos Aires, Argentina.*

# Christian Endeavor in the Philippine Islands

By EDNA WHIPPLE GISH



Taft Avenue Christian Endeavor Society, Manila, E. K. Higdon and Mrs. Edna W. Gish in rear center

THE Taft Avenue Christian Endeavor Society is composed almost entirely of University students, either in the University of the Philippines or the Union Theological Seminary. These young people are very bright, active and wide-awake. They want everything worth while, for themselves and for their country, and they are willing to work hard to get it. They respond earnestly to appeals for a deeper Christian life and Christian service.

The society has been working this year with a full force of fourteen officers and committee chairmen. The president is a most consecrated young man just graduated in the department of education at the University of the Philippines. He has held his executive committee meetings regularly each month, and helped all the committees and officers, as well as taking an active part in the church and city Christian Endeavor union work.

Some of the committee work has been especially fine. The lookout committee has given much time to preparing a special consecration period at the close of the meeting the first of each month, emphasizing each time one sentence of the pledge, taking them in order through the year. These were brought out sometimes by special lighting effects, sometimes by pictures, sometimes by special music, always accompanied by a short talk and appeal to consecration in that particular matter. The pastor's aid committee has helped to carry on an extensive program of church advertising through letter and poster work. The social committee not only provided splendid socials for university students, but also presented two Bible dramas, one of which was given in four places in the city and

carried a wonderful message of self-surrender. The missionary committee made everybody work. Two young men taught Bible classes throughout the year in the prison, one young man carried on a Bible class of high school young people in a home. Every Sunday afternoon the group visited the Philippine General Hospital and distributed Gospels and tracts in the wards and visited with the patients. They also carried on regular calling work assisting the City Associated Charities. Our vice-president was chairman of the visiting committee and kept up a lively association with other societies in the city.

Every officer and committee member tried to do his best. Nowhere in the world have I met a group of Christian Endeavorers more willing, more active or more earnest in the service of the Master than the group at the Taft Avenue Church in Manila, Philippine Islands.

*Note: Mrs. Gish is one of our China missionaries who was compelled to leave the country last year and has been assisting with the work in the Philippines.*

## Translation of Chinese Letter

Dear Mr. Corey:

Last year when China was in the throes of revolution with civil war between the north and the south certain evil fellows took advantage of the confusion to attack Christian work in China and persecute both Chinese and foreign leaders, especially those who bore the heaviest burdens of responsibility.

In our own mission the stations which suffered the most were first Nanking,

second Chuchow and third Luchowfu. Aside from the damage and loss suffered by our institutions there was considerable loss among the individual leaders and members of our churches, some losing a part of their possessions some as much as half and some everything. This has resulted in making it very difficult for many to provide the necessities of life—food, clothes and living quarters.

Happily our American brothers and sisters, following our Lord's example of loving others as oneself, have gladly contributed to our aid to the extent of \$3,000 (Mexican) which was sent to China from our mission headquarters and divided among those who suffered, at the time of their greatest need.

We who received aid at the most critical period of our experience can find no words sufficient to express our gratitude to the friends who came to our assistance, so we are asking you to do so for us and to this end are sending you this special letter.

Respectfully wishing you the gift of peace, we are,

Special Committee to represent the Sufferers of Kiangsu and Anhwei:

Li Hou-fu  
Ko Luen-bu  
Li Djoh-wu  
Hsia Kwan-hsing.

Shanghai, China.

The new world is but the creative companionship of friendly souls; the Christian efficiency is but the inspired wisdom of kindly and kindling hearts; and the final commonwealth of man is but the constructive fellowship of the awakened and adventurous saints. This is the new mysticism, and Christ is its luminous Lord.—ARTHUR B. PATTON, *Can We Find God?*

## Circle Program

JULY THEME: THE QUEST

*The Quest of Friendship*

HYMN: *Follow the Gleam*

PRAYER

BUSINESS: Report of the Executive Committee

WORSHIP PERIOD:

Theme: *Jesus the Master Friend*  
Hymn: *Jesus Is All the World to Me*

Talk: John 15:13-16

Prayer

Offertory: (Instrumental music, played softly)

PRESENTATION PERIOD:

*The Quest of Friendship*  
*The Brotherhood Quest*  
*On the Trail of the Circle Dollar*  
*Circle Benediction*

FELLOWSHIP PERIOD: (In charge of one of the Groups)



# Friendly Adventures

By MAYME GARNER

A JAPANESE proverb says, "The frog in the well never sees the ocean." Neither does the boy or girl who is satisfied with his own circle of ideas, thoughts, plans and friends. We must adventure. The lure of knighthood days lies in its spirit. It was a time when men went forth for conquest in the name of the King. Adventure! That word was on the tongue of every knight of the Round Table, knights who were careless of danger and eager for adventure. When they went forth a hundred and fifty strong the king himself was their inspiration. And those of us today who would follow the path of adventure must also follow the King—the King of our lives whose adventure we share.

"But what is this adventure?" you ask. "And where does it lead?" It is an Adventure of Friendship and leads to fields of friendship far and wide. Our theme for this new year is "Friendly Adventures," and our study will cover such subjects as the work of the United Christian Missionary Society at home and abroad; the Mexicans and the Japanese in the United States; and the Negro in Africa. We will spend three months on each of these subjects. Our purpose is to become acquainted with their problems, needs and modes of living. Our goal is to make them our friends. We often think of the "foreigner" as one inferior to us and as having no contribution to make to our personalities. These and many other wrong impressions in the mind of the average American youth are conditions which assure us an adventure chucked full of surprises and discoveries.

The first three months will be spent in an adventure for knowledge—knowledge of the organized work of our brotherhood. Then, in October, we will be ready for the Great Adventure. But wait! How about your equipment? When Lindbergh crossed the Atlantic he

did not start out empty-handed. Your equipment should consist of a modest package labeled "Attitudes of a World Christian." On the inside will be found seven small packages—each a precious jewel. They are: Friendliness, Sympathy, Helpfulness, Cooperation, Generosity, Loyalty and Justice, and might be called our Seven Sister-Companions.

Will you adventure with us on this pilgrimage for friends? The first step is to pledge your allegiance to the King of Kings; the second is to make up your minds that nothing is impossible in the service of the King. Napoleon believed in the conquest of the impossible. At one time he had his engineer report to him on the dangerous passes in the Alps. The engineer, after examining them, brought back the word, "It will be impossible to take the artillery across." Napoleon replied, "There shall be no Alps. Impossible is found only in the dictionary of fools." They crossed the Alps.

Folks without faith said the Panama Canal could not be dug. But those who did it said:

"Got any rivers they say are uncrossable?"

Got any mountains you can't tunnel through?

We specialize in the wholly impossible. Doing what nobody ever could do."

Without heroes there can be no Adventure. Without Adventure there can be no conquest. Will you pledge your loyalty to the Triangle Club this year as we fare forth to Friendly Adventures?

## Circles and Triangles

### New Materials

THE theme for the Circle Program this year is "The Quest of Friendship." The first three months will be devoted to a study of the work of the United Christian Missionary Society—a quest for

knowledge. Following this, three months will be given to a quest of friendship among the Mexicans in the United States, three months to the Japanese here in the homeland, and the final three months of the year is a study of the Negro in Africa. Miss Bessie May Rogers, of the Mexican Christian Institute in San Antonio, has prepared the programs on the Mexican. and Miss Hazel Harker and the other workers at Japanese Christian Institute in Los Angeles have prepared the study on the Japanese. Because of their contacts, understanding, experience and educational background they are exceptionally well qualified for knowing the type of programs which are needed in our missionary work today. The merits of the programs are self-evident. We commend them to you.

The same general subjects obtain for the Hi-Tri clubs under the theme of "Friendly Adventures." These materials, together with a devotional booklet, "Jesus the Friend," and reading lists may be ordered from the United Christian Missionary Society. Further announcements and prices will be sent to all local organizations before June first.

## A New Departure

DURING July, August and September, the I-Tri clubs will study our organized work along with the Circles and Hi-Tri clubs. But, beginning in October, a new type of Intermediate program will be available. This publication, edited jointly by the departments of missionary education, religious education and missionary organizations, will be issued quarterly under the title of "Trails of Discovery." It will contain programs for the Sunday morning worship period in the Intermediate departments, material for the Sunday evening expression hour, and also the monthly Triangle materials. This new carrier promises to be attractive and unique both in character and content. Further announcement regarding this material will be sent later to all local groups. The up-to-date Intermediate department cannot afford to be without "Trails of Discovery."

## Missionary Project

A VERY interesting missionary project is being worked out by the Triangle clubs of Greensboro, North Carolina. The boys' group is working under the direction of J. B. Galbraith while the girls are sponsored by Mrs. Galbraith. The boys are busy collecting all information possible on a representative mission station in each field. They expect to build the miniature stations with all proportions true to those of the actual buildings and grounds on the field. The girls are preparing posters covering the life of the people and the work done in the different stations.

## Program for Triangle Clubs

### Friendly Adventures

#### JULY THEME: THE ADVENTURE

##### BUSINESS PERIOD IN CHARGE OF THE PRESIDENT:

Hymn

Prayer

Business: *Report of the Executive Committee.*

##### WORSHIP PERIOD:

Theme: *Jesus The Master Friend.*

Hymn: *Jesus is All the World to Me.*

Talk: *John 15:13-16.*

Prayer

Offertory Hymn: *Take My Life and Let It Be—Stanzas 1-3.*

##### PRESENTATION PERIOD:

*The Friendly Adventure.*

*Brotherhood Adventures.*

*On the Trail of the Triangle Dollar.*

*Triangle Benediction.*

FELLOWSHIP PERIOD (in charge of one of the Groups)

# Sunday Schools

June, 1928

**C**HILDREN'S DAY is the center of interest and effort in our church schools the first Sunday in June. A brief synopsis of the program, "Finding the Way," by Edna T. McCormick, is given elsewhere in *WORLD CALL*. This special program will be given at either the morning or evening church hour by thousands of our schools in the United States and Canada. The offering will be given through the United Christian Missionary Society for foreign missions, to sustain 314 missionaries and 1,683 native helpers in their work of preaching, teaching, healing, building and ministering among 17,000,000 native population. What a great day June 3 will be for children around the world!

The graded worship programs which follow are based upon the general theme "World Friendship in the Homes Around the World" and should be used preferably June 3 at the regular



See that conditions are conducive to worship. Remove all interruptions and distractions as far as possible. Use seasonal decorations. Art resources are always at your command, pictures, posters, music. Let your own initiative have right of way. These programs which follow are only suggestive and may be changed to fit your particular group. Be sure, however, to preserve for use in each program those elements of the highest emotional and educational quality, using this program material as typical of what is desirable.

You may be personally acquainted with a missionary or a missionary family. Your church may be supporting a missionary on some world field. It would be very interesting to follow such a person or family from their home here to their home on the far-away field and tell how the newly planted home has been a power for Christ among the native people. A project of your own choosing will enrich the effect of the worship program. Flexible programs, fervent prayer, and faithful personal leadership will register in faith-sharing personalities.

## Bibliography

1. Nearly all books by our own missionaries give glimpses of Christian home life around the world.
2. Borrow from your woman's missionary society the June program leaflet for 1928. Additional copies may be obtained for ten cents. In this leaflet are described Christian homes in Paraguay, Japan, Africa and India; and non-Christian homes in Africa, China and the Philippines.
3. See June, 1927, *WORLD CALL* articles on "The World's Children" (Junior), and "Will It Mean Much?" Articles on the influence of the missionary's home, are: "Personal Problems of the Missionary" (Adults), March, 1928, and "Why I Became a Christian" (Intermediates and Seniors).
4. Obtain from the woman's missionary society a copy of the mission study book for this year—*A Straight Way Toward Tomorrow*. This has very fine material upon the theme. Paper bound copies are fifty cents.

## Program for Primary Department

(Read introductory paragraphs above before reading this program.)

*Theme*—"Being Friends With Children Around the World."

*Aim*—To help the children maintain an attitude of friendliness with children of all races around the world.

### The setting—

Beautify your department room with fresh flowers. Have on hand pictures of children around the world gleaned from *WORLD CALL*. Your school superintendent received during May a letter from Robert M. Hopkins showing a picture of one or more children from each of our ten mission fields. With these and other pictures make a suitable poster. Two or three of the children may help with this poster Sunday morning, or before, and may explain it to others as pre-session work.

*Quiet music*—(A few strains of some worshipful melody.)

*Song*—"The Beautiful Bright Sunshine." (No. 43, *A First Book in Hymns and Worship*.)

church-school hour. Their use in the departments as indicated will form a fitting background for the Children's Day program to follow, for what is more potent than helping the nations of earth in their quest of "Finding the Way" through the establishment of Christian homes everywhere and fostering Christian attitudes regarding the homes of all?

Working out and using worship programs is an interesting, enjoyable piece of real religious educational work. Life-centered programs full of human interest and emotional appeal are exceedingly vital in religious experience. In this process place responsibility upon several members of the group. They will profit and grow by this experience. Today the writer of these lines was handed a fine Easter Sunday program prepared by a class of senior boys. They grow spiritually by such opportunity and guidance.

*Prayer*—(A few sentences by the leader. This may be followed by a unison prayer or song response if desired.)

### Thinking together—

Guide the children in talking freely about home, its blessings, the group composing the home, the love that should be in the heart of each member of the family. Lead them to want all boys and girls around the world to have happy Christian homes and suggest that our Children's Day offering will help toward this end.

*Song*—"The World Children for Jesus" (No. 103.)

### Story—*Harold's Friendship School Bag*.

*Prayer*—By a teacher. (Follow the program theme and the content of the story.)

*Song*—"A Whisper Song" (No. 104.)

*Offering*—(In schools where the Children's Day program cannot be given take Children's Day offering for foreign missions here, using an appropriate orderly, worshipful offering service.)

*Related activity*—(An eight-page folder setting forth in detail this good



will project between the children of America and the children of Mexico may be secured for the asking from The Committee on World Friendship Among

Children, 289 Fourth Avenue, New York City. Your department could with great profit in character training enter into this project.)

## Harold's Friendship School Bag

"**W**HAT'S all this I hear about boys and girls in our country sending school bags to the girls and boys in Mexico?" said eight-year-old Harold to his mother when he returned from school one day in May.

"Why," said his mother, "don't you remember the Friendship Dolls the children of the United States sent to the children of Japan, and the beautiful dolls they sent in return? These dolls and bags express friendship and I know my dear boy Harold is a real friend to boys and girls in Japan and in Mexico, too."

"Yes I am, Mother," was Harold's eager reply, "but tell me all about these school bags."

So Harold's mother drew him up close to her and told him about the Friendship School Bags and how, in this way, good will between the children of the United States and the children of Mexico is being shown. This is the story she told him:

"You know how much we think of July 4th, our Day of Independence. On that day the flag of our country is seen everywhere, and we hold patriotic meetings in our parks, our churches and in our schoolhouses. Well, the people of Mexico also have a Day of Independence. On that day, which is September 16th, in all the schools of Mexico the national flag is given special attention and patriotic services are held.

"Because of the friendship boys and girls of these two nations have for each other, and that this feeling may grow, some good people of our country are making beautiful Friendship School Bags with a design in colors printed on both sides of each bag. On one side the lettering will be in English and on the other side in Spanish."

"But, Mother," interrupted Harold, "what is to be put in the bag?"

"What do you suppose?" was his mother's reply.

"Pencils, marbles, whistles, tops, games?" said Harold.

"Yes," said his mother, "and lots of other things; just what school boys like, and school girls, too. You don't suppose girls would always want the same things boys want do you, Harold?"

With a shrug of the shoulder, Harold said, "Mother, you'll have to ask Sister what ought to go in a girl's school bag. I can't even guess."

"All right," said his mother, "we'll see her about it when she comes home from her music lesson. Let me tell you some other things to put in."

Harold listened intently as his mother continued.



Mexican mother and child in clinic,  
San Luis Potosi

"In the bag I know you would want to put a letter you had written yourself sending your friendship greetings and good will message, also an envelope addressed to you for the 'thank you' letter in return. O yes, one or more packets of seeds for the flower gardens and vegetable gardens the school boys and girls are planting in Mexico. Then besides the things you just mentioned you could include colored pencils, a folding drinking cup, a handkerchief, a ball, a scrapbook, a small box of paints, a cardboard zoo, a magnet, a whistle, a collection of postage stamps and some puzzle pictures."

"Whew! won't that be a bagfull," exclaimed Harold. "I'm going to send one of these bags, Mother, and Sister will want to send one, too, won't she?"

"That's fine," said Harold's mother. "We'll talk it all over when Sister comes home, and if she agrees we'll send for the two bags, then you two will get the things ready and away they will go to Mexico not later than June 15th so they will be in plenty of time."

Harold had scarcely left his mother's side after their happy talk together when in rushed Sister. Her music teacher had been talking to her about these same Friendship School Bags and she had already decided to ask Daddy

and Mother to send for one that she might fill it and send it to Mexico.

That night the letter with the money for two bags was sent to the Committee on World Friendship Among Children.

The days before the bags came seemed like months to Harold and his sister, but one day the postman left the package just as the children were getting home from school. After a scramble to get the package unwrapped, the two bags rolled out. They were beautiful, sure enough, with the words "World Friendship Among Children" at the top and the design (show the one appearing in *WORLD CALL*) on one side in lettered English and on the other side in Spanish. The children had a great time reading the Spanish.

Soon the bags were filled; one with articles a schoolboy would like and the other with things a schoolgirl would enjoy, and far ahead of time both Friendship Bags were mailed by Harold and his sister themselves.

Now they can hardly wait to hear from Mexico. Sister says, "Will my 'thank you' letter come from Juanita, Sirita, Clarita, or who will she be?" Harold is sure his "thank you" letter will come from Carlos, Pablo or Manuel, one of the three, for these are favorite names in Mexico.

### Program for Junior Department

(Before reading this program note carefully the opening paragraphs under heading "Sunday Schools.")

**Theme**—"Telling the Story in the Homes Around the World."

**Aim**—To create in the minds of the Juniors a desire to tell others the story that they may share in the blessings Jesus brings to all.

### Before the program—

Provide an atmosphere of beauty and worship through orderliness, flowers, seasonal decorations and appropriate pictures. Have on hand pictures of missionaries, their native helpers and their homes on several of our mission fields. These will be found in *WORLD CALL* especially the June, 1927, number and *Kings Builders*. A constant reader of either publication will recall them at once. Let the children see and handle these pictures as a background for the program and story to follow. Get the early arrivals to help you arrange pictures and to tell others who come later about them.

**Musical call to worship**—(Strike a few melodious chords quietly or play through the song "The Lord is in His Holy Temple," No. 2, *Junior Hymnal*.)

**Prayer**—By leader. (Really an invocation, only a few sentences.)

**Hymn**—*The Lord is My Shepherd*. (No. 3.)

### Response—

Superintendent: "Bless the Lord, O my soul;

Juniors: "And all that is within me, bless His holy name.

Superintendent: "Bless the Lord, O my soul,

Juniors: "And forget not all His benefits."

—Psalm 103:1-2.

Hymn—"Savior Teach Me" (No. 36).

Story—Three Indian Homes.

Informal period—(Birthday offerings, visitors, new pupils, etc.)

Prayer—(In relation to birthdays, visitors, new pupils. Sentence prayers by three or four Juniors would be appropriate with closing prayer by superintendent or teacher.)

Hymn response—"Let the Words of My Mouth" (No. 12).

Offering service—(Use your regular worship offering service. If Children's Day offering is not taken elsewhere, take it here, stating the purpose for which it is used.)

Related activity—

(Ask pupils to read about the way people live on our mission fields, their home life, customs, etc. All ten mission fields may be assigned and reports called for next Sunday. The ten fields are China, Japan, Tibet, India, Africa, Philippine Islands, Jamaica, Porto Rico, South America and Mexico.)

## Three Indian Homes

By BESSIE FARRAR MADSEN

THEY came at sunset. They had been traveling all day through the jungle. Across his shoulders the man carried a bamboo, to each end of which was suspended a basket, and in each basket sat a little naked brown child. Several paces behind him came the woman, carrying all their household possessions in a basket on her head. They stopped at a clearing in sight of the tent where the missionary lived. Gathering sticks, they builded a fire and in an earthen vessel cooked the handful of rice that was left to them. Leaves pinned together with thorns served them as plates. After their evening meal they piled more wood on the fire and lay down on the ground near by to sleep.

In the early morning they came to the tent and bowed themselves low before the missionary. "Protector of the poor," they said, "we came from a country where there is for us no food, no work, where there is hunger contin-

ually. For a year we have been wanderers. We would have work. We would sit in your shadow and eat your salt."

The missionary hesitated, wondering how he could supply with work all who were pleading for it. But the man again prostrated himself. "Behold my children. They die of hunger. Send us not away."

Work was found for them. The man was to stand in a shallow pit to dig and tread the earth, working it into a mortar in which to lay the bricks of the building. The woman was to bring water from the well near by to moisten the earth, while the children made mud cakes on the edge of the pit and were satisfied. Though the man received only five cents a day and the woman four, they were very grateful, for they looked upon this as good wages then.

When the noon hour came and the workmen had two hours to rest, this little family made ready to build for themselves a house. They cleared a small piece of ground and plastered it over with mud. They cut down small branches from the jungle and made them into a kind of wigwam. They lined it with dried grass. They covered the small opening which served as a doorway with a screen made of bamboo and grass. It was a tiny place, but it served as a shelter many months. "To me there is a house and a good one, near by is a well of water; what more can I wish?" he would say.

A year passed and these wayfarers of the jungle had builded for themselves a new house. It was more spacious than the old. It was ten feet square on the inside. The uprights at the corners of the framework had been chosen with forked ends, and on these were laid the crosspieces. Taller pieces supported the ridgepole. The walls were made of brush, and they were plastered without and within with mud. The roof was covered with thatch. Inside there was a cot and an earthen cooking place. The smoke found its way out through crevices in the roof. Through these same openings the rain found its way



How they get the family water supply in India

in. They were proud of their little home. There were many like it in the villages round about. The man wore a calico coat to church these days and the woman a clean, coarse sari. Even the children were clothed on these special occasions.

Two years later an addition was put to this house. A shed was built out from it and a room roughly fashioned as a shelter for the oxen, for the family now owned a yoke of oxen, a wooden plow and a small rice field. It was about this time that in the house a bin was built of bamboo and plastered with mud to hold the grain of that first year's harvesting. It was said that somewhere inside the house was buried the earthen pot which contained the savings they were continually putting by. Just where this spot was no one knew, but it might have been under the cooking place or beneath the cot.

Four years passed. Again the family had builded. This new house had taken their spare moments for many months, for it was a good house. It was a real mud house, with walls two feet thick at the ground. The roof was thickly thatched. There was a veranda in front nearly three feet wide. There was a partition reaching nearly to the ceiling dividing the house into two small rooms, and the bin for the harvest of grain was built larger. The secret banking place was somewhere in the thick mud walls now. The cot and the earthen cooking place were there, but there was also a box for clothing and some brass cooking vessels. There was a shelf of mud to hold the tiny tin lamp that would never know a chimney. The house was finished with a coating of white earth. A separate house near by sheltered a pair of strong black buffalo, the pride of the family. A roughly made wagon stood near. Its wheels were but cross sections of a large tree with holes burned through the middle for the axle, but it served its purpose



—S. J. Corey.

Phoebe Bai and her two grandsons, Kulpahar, India



and the young farmer received payment for hauling heavy timbers from the far jungles for the timber contractor in the town. The old wagon never failed to proclaim its part in the family life with screeches whenever it was brought into service.

I have forgotten to mention the group of castor oil trees that grew near the door, the tiny mud house for the chickens, the great straw stack, a gnarled old tree in the yard, and the garden with its fence of brush, where grew the peppers and mustard, the gourds and beans, the cucumbers and pumpkins.

Few of the farmers of that district had better homes and few were so respected as was this Christian farmer, for God had prospered him.

#### Program for Intermediates and Seniors

(Before looking through this program read thoughtfully the introductory paragraphs under "Sunday Schools.")

**Theme**—"Serving the Homes of the World."

**Aim**—To stimulate in this group unselfish thoughts and deeds of service in behalf of homes around the world.

#### Seasonal backgrounds—

June-time decorations, especially roses, will make the department room breathe an atmosphere of worship. Have a group prepare in addition a poster showing home groups of missionaries and native helpers from one or more of our ten mission fields. A home scene hanging upon the wall of the department room would be good.

**Instrumental call to worship**—(Use the music of "Jesus Calls Us O'er the Tumult," No. 152—*American Church and Church School Hymnal*. Play it through once reverently while all stand together.)

**Response**—Psalm 100. (In unison, preferably from memory.)

**Prayer**—(By one of the young people.)

**Hymn**—"In Christ There is no East or West" (No. 278).

**Picture interpretation**—"Home Keeping Hearts are Happiest." (Edward Gross Company, New York City. If you can secure this picture for the occasion then make it a permanent picture for the department room. It will be a wise educational investment.)

**Short talks on theme**—(Given below. Others may be substituted if desired.)

**Offering**—(Receive the offering in orderly fashion. If Children's Day offering is not taken elsewhere be sure to take it here.)

**Prayer**—(By superintendent or a teacher, summing up the impressions and experiences of the worship period.)

**Related activity**—(Further consideration of home life around the world and how these homes may be served may be assigned to classes for later report. For example a class of Senior girls may compare their own home life with girls their own age in some foreign field and plan definitely through a missionary offering to help meet the need through a missionary on the field.)



Whether in America or in the Philippines, a boy loves a dog

(large fan hanging over head) for the Jacksons, the pioneer missionaries to Mungeli! Next he became companion for the children and carried them about. Even then he was a truthful lad, though not yet a Christian. He used to read aloud from the Hindi Bible, and once he said to Mrs. Jackson, 'If ever I become a Christian, it will not be for what I can get.'

"Hira Lal was engaged to Sonarin. She became a Christian and was baptized. Hira Lal hung back because of the objections of his people. He asked that old, old question, 'Can I not believe in my heart without coming out openly?' But Mrs. Jackson told him that the only way was to confess Christ openly. Later, while the Jacksons were in the mountains for a much-needed rest, they received the good news that Hira Lal had been baptized. In the autumn Mr. Jackson married Hira Lal and Sonarin, and a staunch couple they have been."

## Homes in Other Lands

#### Hira Lal and His Home in India

**I**N A BOOK called *In the Land of Sweepers and Kings* the author tells briefly the story of Hira Lal in India.

"And what shall I say of Hira Lal, the 'Beloved Diamond'? Side by side he and I have fought death and disease

for years. Side by side we have worshiped in the little Mungeli church. Hira Lal is a doctor by instinct. His fame has gone abroad. The love of the people is his, because he loves his people. He is respected by all.

"But what was he once on a time? A small untutored lad, pulling the *pankha*



Ready for a picnic, Tennoji Kindergarten, Osaka, Japan

#### What Home Means in Africa

*The Call of the Congo* tells us a number of interesting things about home life in Africa.

"Home life, as civilization understands it, is unknown in the African village. The men eat by themselves and the women by themselves. Even if a man has half-a-dozen wives cooking for him he has no trouble in getting rid of the food. When food is ready all the men near at hand collect around the dish. They take a leaf and scoop up the food. If a boy is present who is too old to eat with his mother and not yet old enough to crowd around his father's plate, he sits back and coughs from time

Entrance to home of Alexander Lee, Nantungchow, China, and three of his children. Mr. Lee attended Butler College and College of Missions and is now doing educational work in Nantungchow



to time so that he may not be forgotten. After a while the father hands him a portion. Poor, hungry boy. I have often been sorry to see how long he has had to wait.

"The white man's home in Congo, with children in it, is a joy to behold. The native people delight at the sight of the little white faces. They are devoted to their own children and such mysteries as birth and death fill them with awe. The little white baby in its mother's arms knits them in the fellowship of the universal experience of motherhood and fatherhood and childhood. They wonder at the sweetness of the little one and marvel still more as the child grows.

"Your white children never remain babies," they say, "they grow so fast and do not remain little like ours."

"The whole of the village takes a daily interest in the child. If it is sick the news passes to old and young alike. It can never go out without a dozen native children to see it safely home. When the first tooth appears they ask with anxious faces if it is a lower one or an upper one. If it is a lower one they think the child has straight sailing, if an upper one, there is almost sure to be trouble for someone. The day the child stands alone everyone rejoices. If someone should come around and exclaim, 'Look! that child can now stand alone,' someone else is sure to reply 'Well, and didn't you know that before today?'"

"There is nothing sweeter than to hear the little one respond to its own native name. Perhaps a native mother who once had a baby, seeing the little one, calls out, 'Bokecu oecwa?' (Are you awake?) and the little girl says, 'O.' (Yes). Then both of their faces glow with delight and the day goes by easier and the years go by happier because of these smiles of childhood."

#### Hard to Believe

"The change in the manner of living of the natives in Africa is manifest to

all. They give up smoking hemp and tobacco, promiscuous dancing, and all that belongs to the old life. Men and women dress differently. Their homes are different and better. Their children are brought up in the nurture and admonition of the Lord. They keep their bodies clean and wear their hair differently. Dr. Jaggard says the only time the non-Christian natives get a bath is when it rains, and when it rains they keep indoors. The faces of the converts are different; the outward change corresponds to the inward renewal.

"It has been difficult for the raw savage to believe that missionaries going to Africa and spending their lives there are not actuated by selfish motives. They are inclined to believe that they are connected with the State and share in the profits of the State. It has been equally difficult for them to believe that the people who accept the gospel put away all their wives, save one, emancipate themselves, and live the Christian life. More than one town has sent delegations to the stations to ascertain the facts. In every case the delegation was convinced and returned, feeling as the Queen of Sheba felt when she saw the magnificence of Solomon, that the half had not been told."

#### Program for Young People and Adults

(This program is especially adapted for use in the Sunday morning departmental assembly, June 3.)

Theme—"Friends of Christ in the Homes of the World."

Aim—To stimulate a deeper interest in sharing Christ with the various mission fields and especially with the home life of the native people in these lands.

#### A good beginning—

The effectiveness of your program will be multiplied by making the assembly as attractive and beautiful as possible by means of flowers and other seasonal decorations. A reasonable amount of effort and funds spent in beauty and

artistic background will pay richly in emotional appeal. A home scene in a prominent place in the room or a poster showing missionary homes around the world will help greatly.

Hymnic call to worship—(Use the music of "Lord Speak to Me," No. 343.)

#### Scripture sentences—

Honor thy father and thy mother, as Jehovah thy God commanded thee; that thy days may be long, and that it may go well with thee in the land which Jehovah thy God giveth thee—Deut. 5:16.

Hymn—"Faith of Our Fathers" (No. 285).

Prayer—(Short prayer of invocation.)

Responsive reading—Psalm 128.

Special music—(Select some number on the morning theme. "A Little Bit of Love," No. 298, is very good as a solo. "The Riches of Love in Christ Jesus" is fine as a male quartette.)

#### A message on *The Meaning of Home Life*.

(This talk should be brief, five to seven minutes, and well prepared.)

Prayer—(Follow the thought suggested in the talk.)

Offering—(Make the Children's Day offering for foreign missions a concrete expression of friendship. If this offering is not taken at some other service on this day, take it here.)

#### Class period—

### Outline of Talk

I. The home is God's first and holiest school.

1. The bulwark of civilization.
2. The fundamental institution of society.
3. To build Christian homes is to build civilization.

II. Home should be a base of supplies for the fourfold life.

1. Rest and food for the body.
2. Recreation and diversion for the mind.
3. Social contacts.
4. Spiritual nurture.

III. Human nature is the same everywhere.

1. Hearts will respond to happy home life.
2. Where Christ is unknown real home life is unheard of.
3. Home feels the burden of sin and suffering.

IV. Our missionaries through their home life set the Christian example.

1. Nationals take great interest in the missionary's home. The child opens the way.
2. Changes toward Christian living make their first appearance in the homes of Christian nationals.
3. Where love is, God is.



## Synopsis of Children's Day Program

### "Finding The Way"

By Edna T. McCormick

PROCESSION—(*Children taking their places*).

HYMN—"O Zion Haste" (*By the School*).

INVOCATION—(*By the Superintendent*).

RESPONSIVE READING—Isaiah 35:1-10.

HYMN—"The Morning Light Is Breaking"—(*By the School*).

THE WAY OF FRIENDSHIP—(*Beginners and Primary Children*).

THE WAY OF KNOWLEDGE—(*Junior*).

THE WAY OF PERSONAL SERVICE—(*Young People*).

OFFERING—"Take My Life and Let It Be," *played softly*.

CLOSING HYMN—"The Whole Wide World for Jesus"—(*By All*).

BENEDICTION—(*By the pastor*).

NOTE: This program together with coin envelopes is free in quantities through the United Christian Missionary Society, 425 De Baliviere, St. Louis.

### June 17: The Crucifixion

"While we were yet sinners, Christ died for us."

"Ming-Kwong," by Mary Nunde Game-well, pictures in realistic fashion a dog in a Chinese city where the Christ was not known. In one darkened little house in an alley-like passageway a baby boy breathed his last. But though hearts were heavy there must be no show of grief because the death proved that the child had been only the incarnation of the family's worst enemy and the body must speedily be thrown out on the river's bank. A little bride was being taken into the regal presence of her mother-in-law who might be kind to her or so cruelly treat her that death might be the result and the husband of the little bride would not dare interfere. The temple courtyard was crowded with idlers, gamblers, a quarrelsome lot. A few only come to worship. One of the worshippers was a sad-faced, childless woman who came pleading with the Goddess of Mercy for a son. She was accompanied by a servant girl who had measured her length on the ground all the way from her mistress's home to the temple. From one home rang the agonized shrieks of a child being beaten by a brutal father because she had disturbed his quiet. In another house a small girl tried to keep back the sobs of pain because of baby feet newly bound. A city that did not know the Savior.

And then come the missionaries to Ming Kwong. Through days of suspicion, misunderstanding, danger and persecution they lived and labored. After a time there was a school, a hospital, a church—the old city footbinding was almost a thing of the past. Christian men and women were learning to live aright. Happiness, joy, comfort, peace, all coming because at last the people were learning of the Christ who had loved them enough to die for them. (Read the story *Ming-Kwong*.)

## Missionary Illustrations

### June 3: Jesus Facing Betrayal and Death

"They trusted and thou didst deliver them."

By a great lake-in-the-sky in a Latin-American village a Seventh Day Adventist missionary and his wife spent a night with a devoted follower. It was a village that hated the missionary visitors with fanatical zeal. In the morning a mob gathered and began to stone the house while the crowds and the uproar grew rapidly. Several times the roof was set on fire, but promptly extinguished. The violence increased. A beam was secured and used as a battering ram and it looked as though all were lost. "Kill them, kill them," the crowds were shouting and the missionaries owned to being frightened, believing the end had come.

The door had been barricaded but was giving way under the heavy battering from without. Silence settled on the doomed household. In a moment their tormentors would be upon them, when with a great shout the mob took to its heels and ran out of sight. The besieged looked out and could see no man anywhere. "What in the world has happened?" the missionary wanted to know.

"Didn't you see them coming to rescue you?" asked the householder.

"I saw no one except the mob."

"That is strange," muttered the owner of the house. "There was a great host of people coming over the hill to deliver you and when the crowd saw them, they all ran away."

The persecutors did not return, no visible defenders were seen by the persecuted missionaries. But deliverance had come! Adapted from *Adventures with Christ in Latin America*. By Bishop George A. Miller.

### June 10: The Arrest and Trial

"He was despised and rejected of men."

Around a certain shrine in India there is noise, confusion, the clanging of harsh bells, people coming and going. It is a favorite shrine to which come pilgrims from all over India.

On the ground near this shrine the missionaries found one evening an aged woman. Her face wore a sad and hopeless look. Her tired feet were swollen be-

cause of the long distance she had walked. Just that day this old widowed and lonely pilgrim had reached the shrine and prostrated herself before the stone image in the gloomy, gray, old temple. The bell sounded the word that another pilgrim had come and she presented her gift. Immediately the gift, her last rupee, was greedily seized by the sleek evil-eyed priest who then drove her, ill and penniless from the temple. "Only an old woman, let her go."

The missionaries gave her rest, shelter, food, medical attention and the story of Jesus, who had compassion and who had also been cast out. After a while the lonely old wanderer knew this Jesus and the Father, and the Father's house. When she was strong again she set out on the long, long homeward journey carrying with her the gospel story for others who also had been oppressed. (From a story told by Mrs. MacDougall.)

A group of Christians escaped from Egypt at a time when many Christians were being massacred. They secured passage on an open boat bound for Malta. The voyage was full of hardship and difficulties, but at last they landed on Malta, hungry, penniless, homeless, outcasts. But help came to them in their sad plight.

## Brief Talks on Our Children's Work

(The picture of Stephen J. Corey, published in this issue of "World Call," may be used with this talk. For many years Mr. Corey had charge of the Children's Day plans and programs in the Sunday school.)

### First Talk: Children's Day

THERE are certain outstanding days in the history of the Disciples of Christ. One of these is Children's Day for Foreign Missions, the first Sunday in June. There may be some who do not know that Children's Day began in the hearts of two boys whose father was a prominent leader of our churches. He was starting to the annual convention of the church in the year 1881. His two small boys, to whom he had talked of the people of the world who had never heard the name of Jesus Christ, brought to him their banks in which they had saved \$1.81. "Send it to the children who do not know

about Christ," they said. Of course the father took the money and gave his sons' message to the convention. The next year the Sunday schools began to have their part in the missionary program of the church. For many years their gifts depended upon a specially prepared program for the children, with a direct appeal for funds to send the gospel to the people of non-Christian countries. Gradually, with the rewriting of the graded lessons for the church school to include definite missionary instruction, the preparation of missionary material for weekly or monthly presentation in the departments of the school, and the adopting of the missionary budget, or systematic giving on the

Children's Day program merely as a means of raising money is no longer used. However, the present-day programs are used by thousands of Sunday schools to present in pageant and play and song the progress of the world-wide work of our church in many lands, and as a means of promoting world-wide friendship among children.

Stephen J. Corey, vice-president of the United Christian Missionary Society and head of the foreign department, is a warm friend of Children's Day. On the first Sunday in June, he says, the intelligent thought and willing gifts of thousands of children and adults in the churches of our brotherhood, bring courage and cheer to our missionaries at work in ten foreign fields and practical support for that work.

## Second Talk: Missionary Reading and Study for Boys and Girls

Life attitudes are formed very early in the child. Everything he reads that is within his comprehension and experience helps to develop these attitudes toward those whom his life touches. This is a day of many books for all ages. Mothers and teachers of children are glad to have suggested to them the best character-forming books for the home, library, class. "What is a missionary?" was asked of a group of children by a primary teacher. "I do not know exactly, but I think it must be a bird," answered a child, after a period of silence denoting utter lack of opinion. Missionary books for children, many of them written by the missionaries themselves, do much to establish a real understanding and appreciation of these ambassadors of world friendship. The missionary education department of the United Christian Missionary Society keeps in touch with publishers and literature agencies everywhere, listing the best books for boys and girls. Each year the department cooperates with the Missionary Education Movement of New York in promoting the books chosen on the current theme of home and foreign study. For 1927-1928 the books have been about Japan and the Negro in America. The titles are fascinating—

*Makers of a New World*—Jay Stowell.

*Young Japan*—Mabel Gardner Kershner.

*Hero Tales from Mission Lands*—Nairne and Shepherd.

*The Upward Climb*—(A course written by juniors themselves!)

*Our Japanese Friends*—Ruth Isabel Seabury.

*Kin Chan and the Crab*—Bertha Converse.

*Indian Playmates of Navajo Land*—Ethel M. Baader.

*Please Stand By*—Margaret Apple-garth.

*Chopsticks and Clogs*—Maude M. Mad-den.

*Leaves from a Japanese Calendar*—Lip-pard.

From month to month, if you will watch for them, you will find excellent lists of

books for children on current themes and countries. You cannot tell from the titles above which books are for small children and which are for older boys and girls. But this you can find out by writing the missionary education department of the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, and additional information about reading and study courses for all ages. Information and activities go hand in hand.

## Third Talk: Missionary Organizations for Boys and Girls

From the very beginning of the work of the Christian Woman's Board of Missions the children had an important place in its great program. Mission Bands were started in hundreds of churches and the *Missionary Tidings* gave a generous space to the children's work in its col-



Buster, the latest orphan at Christian Orphans' Home, St. Louis, lost his mother when but a few days old. He is being raised on the bottle by little foster-parents who are already thus passing on some of the kindness they have received

umns. It will be remembered that the gifts from these children's organizations erected seventy-five buildings in Japan, India, Jamaica, Mexico and Porto Rico in the early days of our foreign missionary work, so from the first the leaders had the correct idea of expressional value. The present organizations looking after definite missionary training of the children of our churches are Mission Bands, Junior Christian Endeavor Societies, and Little Light Bearers, for the very small children. Perhaps the Triangle Clubs for girls and boys should be mentioned in this group, although they are almost out of the children class.

Yearly programs are prepared for the various groups given above and much supplementary missionary material provided for their use and the use of their leaders. The *King's Builders* publishes very excellent story and study material for the younger children. It has been the

official organ of the children's work for thirty-nine years and has grown from a very small sheet to one of the best children's missionary magazines published by any board. It will tell you in the nicest way possible what the United Christian Missionary Society is doing in the way of missionary organizations for the children of the churches.

## Fourth Talk: Vacation Church Schools

Religious leaders of all communions have long realized that the short half-hour, or at best an hour of religious teaching on Sunday morning is not sufficient for the child in the church. They have welcomed with enthusiasm the vacation church school and acclaimed it as the most productive of results in character building of any method thus far discovered. Some of the advantages of the vacation school are (1) three hours' religious training daily for five weeks (2) adequate Bible study—stories, application, memory work (3) training in worship—proper attitude, preparation, training in prayer life (4) missionary training—information, stories, sharing (5) training in leadership—not only of the children but in the teachers of the children. It offers an opportunity that no church or community can afford to overlook.

The United Christian Missionary Society has recognized the value of the vacation church school. A committee, composed of people who have had practical experience as well as training in the theory of the idea, is busy through the year working on methods and curricula for these schools. Last year it was estimated that 25,000 children in our church communities received religious training in 300 of these vacation schools. They followed a daily schedule including worship, Bible work, expressional period, missions, directed play, music, craftwork. Their group projects included such things as scrapbooks for children of other countries, sewing for flood sufferers, toys for children's hospitals. For three hours every day they were under the direction of trained teachers who had only one thought in mind—to teach the truths of the Bible and apply them to the life of the child in such a way as to make him Christian in his attitude toward others.

If you are interested in this new and undoubtedly effective method of religious education, write for further information.

Doubleday, Doran & Company, in cooperation with *The Christian Herald*, announce a prize of \$2500 to be awarded to the contestant submitting the best religious novel before October 1, 1928. The contest is open to every writer, professional and amateur, in the United States and Canada. The prize novel will be serialized in *The Christian Herald* and will be published in book form by Doubleday, Doran & Company. Manuscripts must be submitted to The Religious Novel Contest, care *The Christian Herald*, Bible House, New York City.



## Board of Education Notes

(Continued from page 43.)

**Eureka, Illinois.** The commencement season at Eureka College begins with the baccalaureate sermon Sunday morning, June 3, at the Christian Church. In the evening the ordination service will be held, at which time the graduating ministerial students will be ordained. Monday evening the senior play will be presented.

The sixty-eighth annual commencement will be observed Tuesday morning, Dr. A. E. Steiner of Grinnell College giving the address. The class graduated will be one of the largest in the history of the school.

The beautiful ivy day service, at which time the seniors plant their ivy and pass on the college chain to the junior class, will be held Tuesday afternoon on the campus. Here, too, is given the faculty farewell message to the seniors and the ivy chain is severed.

A number of classes are planning reunions, among them being classes of '03, '13, '24, and '27. The final event will be the alumni banquet. Dr. Stephen E. Fisher, of the Illinois Disciples Foundation, class of 1900, will make the address.

**Wilson, North Carolina.** Atlantic Christian College commencement will be held May 26 to 29. President H. W. Chase of University of North Carolina will make the address. Thirteen young men and fifteen young women will receive the A.B. degree. This is the largest class in the history of the institution.

The Wilson chapter of the Alumni Association is sponsoring an oil portrait of George Hackney, chairman of the board of trustees, who has served long and faithfully in this capacity. There is also being prepared a portrait of the late J. W. Hines, a loyal friend and benefactor. These portraits will be hung in the college chapel.

C. H. Plopper, whose missionary work in China was interrupted by the revolution, visited the college the last of April, and held a four days' meeting in the college chapel. The services were marked by sincere human interest and high spiritual tone. Mr. Plopper's earnest, forceful talks made a splendid impression on a fine group of interested students.

Dr. H. O. Pritchard was the university preacher at Ames, Iowa, on Sunday, April 29. This was his second visit to Iowa State College in this capacity. The college at Ames is one of the few tax-supported institutions in America which maintains a chaplain and has public worship in the college chapel every Sunday morning with some prominent churchman as the speaker for the day.

During the first week in May a conference of the students of the University of Nebraska who are members of the Christian church was held at the university under the auspices of the First Christian Church of Lincoln and its minister, Ray E. Hunt.

A banquet was given to the young people by the church, at which some 300 were present. Dr. H. O. Pritchard was the

chief speaker, his subject being, "How to Choose a Life Work." Personal interviews were arranged with the students by a number of workers and many students were helped in the difficult problems which they are facing. Miss Genevieve Brown, of the Board of Education, was one of the counselors who was present on this occasion.

**Sherman, Texas.** Carr-Burdette College is closing the best year in its

history. For the first time in many years every room in the dormitory was occupied.

The Carr-Burdette College Glee Club has just returned from a tour of cities in eastern Texas. Great crowds greeted the singers at every place.

The commencement address for Carr-Burdette will be delivered by Dean Colby D. Hall, of Texas Christian University, on Friday, May 25, at Central Christian Church. The baccalaureate sermon will be preached by Dr. Emmett Davison.

## Foreign Students Hold Open House

By MRS. L. OLIVIA MARWOOD

Teacher and class adviser



Foreign students of University Church, Seattle, Washington, with Mrs. L. Olivia Marwood, teacher

**T**HE foreign students affiliated with the Bethany Club of the University Christian Church of Seattle, Washington held open house for their friends one evening recently. About sixty were present to enjoy the program prepared and given entirely by the students. This is the beginning of a movement which promises a very worth-while future.

It is the intention of the department of religious education of the University Christian Church to open an International Students Club House in the present home of the Bethany Club as soon as the latter organization is permitted to occupy the rooms being prepared for it in the new church building which is in the process of construction. Dr. Cleveland Kleihauer, minister of this church, Miss Josephine Jacobs, director of religious education, and H. B. Scheitlin, superintendent of the Bible school are giving their support to this new undertaking.

Over forty foreign students in the University of Washington and high schools of Seattle are enrolled in this group and a fine spirit of cooperation prevails. The majority are self-supporting and finance their education by working during the spring and summer quarters in the Alaskan canneries, the hop fields, berry farms and orchards of Washington. Many fine personalities are found among them and Americans are proud to call them friends

as they work together for the advancement of the kingdom of righteousness throughout the world.

Officers of this class are Sebastian Daquoag, president, Victor Jacinto, vice-president, Vicente Jacinto, secretary and treasurer. These three are from Laoag, Island of Luzon, Philippine Islands. The first two are now working for their Master's Degree in the University of Washington, while the last one is a Junior in the Department of Fisheries. Students of this class are found in the Colleges of Liberal Arts, Business Administration, Architectural Drawing, Civil Engineering, Journalism, Forestry, History and Education.

## Church Erection Honor Roll

During the month of April four churches repaid their loans:

Gadsden, Alabama,	\$12,500.00
Philadelphia, Pa., Third Church,	30,000.00
San Diego, Calif., University Church,	17,500.00
Anselmo, Nebraska,	600.00

## Japanese in Colorado

Last month Miss Clara Crosno, working among the Japanese at Rocky Ford, Colorado, reported the baptism of a Japanese high school girl. This month she reports three boys and three girls who have come into that church.

# Putting Us to Shame

By JANE A. BREWER

I WISH I could make you realize what splendid progress our church in Mexico has made in the matter of stewardship. When I came to San Luis Potosi six years ago it was customary for the mission or the missionaries to pay for everything, the light bulbs for the church as well as the hymn books, Sunday school literature, even the decorations and refreshments at the parties. Bit by bit we began emphasizing that the church and different departments of the work pay part of their own expenses. Soon all the departments were self-supporting and the church in addition to some minor incidentals, was paying twenty-five pesos per month on the pastor's salary. A couple of years later the church raised more than 1200 pesos. The next year they passed the 2000 peso mark and last year raised slightly over 3000 pesos. This year we are asking them to increase last year's amount by 200 pesos.

We have for some years emphasized the giving of the whole tithe into the church treasury and then voting it out to its various places, according to the budget. We now have forty names on the tithers' list. They make an interesting group. Of course the missionaries are listed and our preacher and his wife. Four of the teachers of our school are there and the family of a man who once was one of our teachers but is at present an inspector of the federal schools of this state. Here is a poor woman who had to choose between the Protestant church and her husband. She chose the former and is now buying eggs from nearby ranches and selling them in the city to support herself and six-year-old son. She makes about ten pesos (\$5.00) per month and promises one peso per month to the cause of Christ. Here is another poor woman, mother of a large family, whose husband is not in accord with giving the tenth, although he makes a small contribution. She gives the tenth hen and the tenth egg from her meager supply, as well as a tenth of the little she sometimes earns at extra work. Her average tithe is about fifty centavos per month. A woman almost seventy years of age visits in the homes, as she has strength and for this service the mission pays her ten pesos a month. On this sum she supports herself and a little seven-year-old orphan boy and gives her peso to the church each month.

Here is a woman who works in a hotel, earning sixteen pesos per month, and she gives one peso and sixty centavos to the church in her name and forty centavos in the name of her thirteen-year-old son whom she supports and educates. Two teen age boys earning from fifteen to twenty-five pesos a month are happy in giving a tithe. Here is a man who does a great deal of personal work. His great sorrow is that he has never been able to win over his wife who is a strong Catholic and will not allow any of her chil-

dren to go to church with the father. He has a small store where his wife and children help. He gives the tithe of his part of the earnings. Two ranch people who live about twenty miles out from San Luis Potosi walk in or ride on burros to attend the church services and gladly give their tithe out of about twenty pesos a month.

## The Need of the Hour

Think not a leader can alone achieve;  
She needs the help of others who believe  
The cause is just. No worthy fight is won  
Without the rank and file to see it done.  
Great tasks demand that back of her who leads  
Stand many reapers eager with their deeds;  
Women pledged to service in a work well planned,  
Alert to follow Him who gives command.  
Forget not, it was said by Christ, our Lord,  
"The faithful, great and small, have like reward."  
The Spirit calls! He urges all to share  
In saving youth and childhood everywhere.  
It matters not where praises are bestowed;  
It matters much that others share the load;  
Women, who gladly give their strength and hours,  
Who sacrifice themselves and all their powers.

AUTHOR UNKNOWN.

A servant girl about seventeen years old earns eight pesos per month and promises to give eighty centavos. A poor old sick man, a water carrier, who receives one centavo for two large buckets of water, puts aside one centavo out of ten he puts aside for himself. An old pleasant faced woman who sits on a street corner selling tamales six days in the week, comes to church on Sunday with her envelope containing the tenth of her small earnings.

An interesting normal school boy about sixteen years old, who receives a scholarship of thirty pesos per month from the government to enable him to go to school, gladly puts in his three pesos each month.

The most interesting group of our tithers are three little ones whom you must meet—Ivan and Nadine Grigsby, little junior missionaries seven and five years old, respectively, who pay the tenth of their allowance from the United Chris-

tian Missionary Society. Then little Juanito Diaz, ten-year-old son of the federal school inspector, pays his five centavos every two weeks from the peso which he earns every month.

We have no wealthy people in our church and a number of those who tithe do not know what it is not to be hungry. What would happen in our churches in the United States if a fourth of the members should give their tithes or would give to the extent that it would hurt, as many of our Mexican Christians are doing?

## As It is Done in India

By Jennie V. Fleming

IN THE hostel here in Mungeli we have such a nice girl, Hashmat, and one of our boys from a village out near Pendridih has been asking for her to be his wife. As Hashmat's mother is a widow and has not been paying fees for her, she is really a mission ward. In such cases we have somewhat more to say about marriage arrangements than when the girl has parents who are supporting her in school. We will not allow a girl to marry before she is sixteen, when we have anything to say about it, and of course would like for them to be a bit older than that.

According to the register of the school, Hashmat will not be sixteen until July, but this was somewhat of a guess, as when parents do not know the date of birth, the school principal must put down some date to comply with government rules. We told the boy, Punnua, that Hashmat was not old enough and suggested another girl, but he said he would wait for her. The mother came before the committee one day and declared that Hashmat is more than sixteen and we told her finally to go to the village where her child was born and look up the record of births. This she did, walking all of the twenty-five miles. She came back with the information that Hashmat will be eighteen in July, and we were glad to have the arrangements proceed.

Medical certificates were obtained from the hospital, showing a clean bill of health for each, and arrangements were made for the young folks to have a talk together, but they were so shy and embarrassed that I do not think they said a word. We talked with the youngsters and told them what a serious thing marriage is and how much a real Christian home means in India. Hira Lal had them stand and take hold of hands and asked if Punnua had brought anything for her. He had a solid silver neck piece which he put around her neck. We had a prayer at the beginning and close of the little service. I like the way he was determined to have Hashmat even if he had to wait, and she is worth waiting for. He is just as nice as she is and we hope they will have a real influence in their village. The wedding will take place in about a month.



## Speaking of Books

### Camp Fires in the Congo\*

A CAMP fire burning low; a missionary and some of his people singing, the Southern Cross gleaming through the lacy tree-tops; the rustling of leaves and the pattering of an approaching animal. The fire dies down and suddenly in the deep shadows appear two large yellow balls—the leopard's eyes. The bugle call of "Fires out" is sounded and those gathered around the bonfire return to the little grass huts and lay down on the mats to sleep. A camp fire in the Congo!

Mrs. John M. Springer in *Camp Fires in the Congo* gives us out of her labor of love and years in the Congo region the story of African life, the story of the old camp fires and the new.

In a little African village a smallpox epidemic was raging and the people were fleeing. Little Chama, who is thought to be dead, is left alone. When he regains consciousness, he can find no one to help him. Through great difficulty he makes his way to a neighboring village and is helped by friends. After more days of travel he finally finds his family in the distant village where they had gone to escape the dreadful disease and to gather rubber. How happy they are because the son they thought was dead is alive.

Two loads of rubber are ready and the

long journey to the government store where it is to be sold, is commenced. After selling the rubber, the natives have little left and a B. T. K. man offers new work in Lubumbashi (Elizabethville), so they leave for the new home. How strange are the new experiences they are having on boat and train. At one place where they must stop for a few days they meet some missionaries and the children attend their night school.

The family of Buto, Chama's father, hear more of "This Jesus" and resolve to follow him. They are eager to learn not only this story but to read and write. Finally they find themselves on a train bound for Old Umtali where they are to enter school. Through this new Jesus Way the people were transformed. The children of these families are grown to splendid Christian men and women and are eager to tell the story. Even the parents go back to the native lands to teach the people of Jesus.

In this book you will find given the manners and customs of the people, how the children play, what they eat, how they work. There are religious observances, descriptions of mines known the world around—Kimberley, the home of the diamond; Johannesburg, the home of gold; romantic Rhodesia, the land of King Solomon's mines. You will enjoy the incidents of the pioneer missionaries. Also

at the beginning of each chapter is an outline of the contents and suggestions for the presentation of the material. This makes the book of value to Junior leaders.

*Camp Fires in the Congo* will be of interest to every Junior boy and girl. These evening fires 'neath the Southern Cross, the singing of songs, the telling of tales will grip them. The stories of these people will fill the reader with a new love and a deeper interest in these people across the sea.

HAZEL SCOTT.

### Books Received

NEW AFRICA, by Donald Fraser, M.E.M., New York, \$.60 and \$1.00.

PERFECTED INTO ONE, by L. D. Anderson, Bethany Press, St. Louis. \$1.50.

OUR GUEST, by Gustine Courson Weaver, Bethany Press. \$1.50.

MEXICO BEFORE THE WORLD, by Plutarco Elias Calles. The Academy Press. \$1.00.

PENTECOST AND THE HOLY SPIRIT, by J. B. Hunley. Fleming H. Revell Company, N. Y. \$2.00.

WHAT NEXT IN HOME MISSIONS, by William P. Shriver. Council of Women for Home Missions and Missionary Education Movement, N. Y. \$0.60 and \$1.00.

CHRIST AND THE COUNTRY PEOPLE, by H. W. McLaughlin. Presbyterian Committee of Publication, Richmond, Virginia. \$0.50 and \$1.00.

\*Missionary Education Movement, New York. Prices \$0.50 and \$0.75.

## United Society's Books Close June 30th

Approximately one-third of the funds which support our missionaries, orphans, aged, retired ministers, and other missionary and benevolent interests of the brotherhood at home and on ten great foreign fields for a year

**Must come in during June**

But by sacrificial and prayerful giving this end may be achieved.

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H. B. McCORMICK, *Head of Promotional Division*

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Send your orders here for literature, books, and miscellaneous items for the church and Sunday school. Every dollar added to our volume carries a small profit which goes into the work of the brotherhood. There are no dividends to individuals.

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## Two Important Announcements

### Announcement Extraordinary!

**P**RESIDENT Charles T. Paul of the College of Missions, is to give a series of Missionary Extension Courses for ministers and advanced students who desire to be well informed regarding the missionary currents of our times. The College of Missions makes available, through the United Christian Missionary Society, this extraordinary and much needed service by the one man in our brotherhood best prepared to render it.

Mr. Preacher

—Wouldn't you like to study the whole missionary movement under the direction of such a teacher?

—Wouldn't you like to be able to interpret to your people the significant developments of our day in the light of kingdom advance?

—Wouldn't you be glad to have the people of college training, and others of vision in your congregation, pursue a course of leadership training in missionary matters under the guidance of President Paul?

This is the need of the hour—let's rise to meet it! Be ready to enroll in these Extension Courses.

### Filling Another Need

For a number of years requests have been received for program material for educational groups. To meet the demand, a series of comprehensive educational programs on world problems is being prepared and will be released in October. These will be suitable for educational divisions of women's councils, classes and community groups, and are being outlined by Mrs. Josephine M. Stearns in connection with her European tour this summer.

## United Christian Missionary Society Directory Home Institutions

### Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.  
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.  
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.  
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.  
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.  
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

### Homes for Aged

California Christian Home (Massie Home), R. F. D. # 2, Box 941, San Gabriel, Cal.  
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.  
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.  
Florida Christian Home, Murray Hill, Jacksonville, Fla.  
Northwestern Christian Home, Walla Walla, Wash.  
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

### Mountain Schools

Hazel Green Academy, Hazel Green, Ky.  
Livingston Academy, Livingston, Tenn.

### Negro Schools

Jarvis Christian Institution, Hawkins, Tex.  
Piedmont Christian Institute, Martinsville, Va.  
Southern Christian Institute, Edwards, Miss.

### Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.  
Disciples Community House, 147 Second Ave., New York, N. Y.  
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.  
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.  
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.  
Valparaiso Christian Hospital, Valparaiso, Ind.  
Yakima Indian Christian Mission, White Swan, Wash.



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### A Word from Syria

WILLIAM M. SHANKLIN, adjunct professor of histology in the American University of Beirut, Beirut, Syria, in sending a change of address for WORLD CALL, writes:

"At present we have three Disciples on our faculty. Our school is interdenominational in character both from the standpoint of faculty and students. On the teaching force we have Americans representing all denominations and from the Near East we have teachers of the Jewish, Moslem, Bahai, Druse and Hindu faiths.

"Our student body of 1200 is composed of Syrians, Armenians, Arabians, Palestinians, Egyptians, Turks, Iranians, Persians, Sudanese, Abyssinians, sons of Syrians residing in both of the Americas, and for good measure a scattering of Europeans. All instruction is given in English except such courses as Arabic History and Literature.

"We not only attempt to teach them material things, but also the principles of Christ. Our students have the privilege of attending either regular daily chapel exercises or the alternative exercises, but of the entire student body only about sixty take advantage of the latter, and they are mostly sons of Zionists. Our chapel talks, hymns and prayers are distinctly Christian. Although most of our students never accept Christianity as their official religion they carry back to their towns and villages the spirit and principles of Jesus.

"Classified by religious sects our students are as follows: Moslems, 440; Jews, 103; Protestants, 225; Greek Orthodox, 197; Gregorians, 72; Copts, 16; Greek Catholics, 33; Others, 100.

"The workers in our medical school were very much encouraged by a recent

gift of \$1,000,000 toward new buildings and endowment by the Rockefeller Foundation."



Here She Is!

Miss Tsu, principal of the girls' school at Wuhu, China, about whose work Miss Cammie Gray talks so enthusiastically that her hearers are anxious to look into her face.

### Baptismal Service

MEMBERS of the China Mission who are residing in Shanghai, witnessed an impressive baptismal service at the Community Church, Thursday afternoon, March 15, when Lieutenant Richard B. Tuggle of the United Naval Service was buried with his Lord in Christian baptism. The ordinance was administered by Edwin Marx.

Lieutenant Tuggle is the son of Mr. and Mrs. James B. Tuggle, of Barbourville, Kentucky, who are members of the Christian Church at that place. He is at present Executive Officer of U. S. S. Isabel of the Yangtse Patrol.

Reports in the Chinese Press state that the proposal which was offered to the Nanking Government and referred to a sub-committee in January, regarding guarantees of religious freedom throughout Nationalist territory, has been approved by the Central Political Bureau of the Government, and steps are to be taken to make the order effective.

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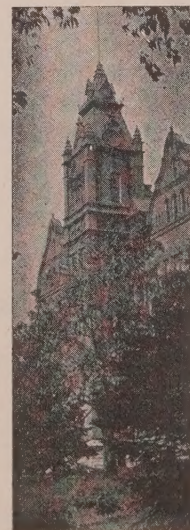
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# Receipts for Ten Months Ending April 30, 1928

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$266,796.12	\$22,593.41*	\$13,803.19	\$ 3,986.93*
Sunday Schools	246,075.77	7,573.31	1,782.81	2,196.29*
Christian Endeavor Societies	8,305.41	2,612.56	240.98	90.92
Woman's Missionary Societies	361,142.13	7,248.19	6,972.85	3,069.61
Circles	24,921.56	155.04	95.50	191.75*
Triangles	3,659.66	76.59	14.50	14.50
Children's Organizations	7,580.81	536.73	51.00	36.00
Individuals	29,424.78	4,035.79*	38,227.05	43,346.03*
Requests	23,442.74	18,550.04	3,710.00	2,546.00
Interest (U. C. M. S.)	51,285.68	1,475.46*	4,373.68	4,331.81
Interest (Old Societies)	44,119.52	935.08		
Foreign Field Receipts	191,214.11	10,408.79*		
Receipts from Old Societies	41,812.08	3,844.83*	79,955.56	19,168.68*
Home Missionary Institutions	71,799.72	4,047.87		
Benevolent Institutions	64,676.70	13,487.95	3,828.12	1,270.84*
Annuities			147,019.37	90,494.84
WORLD CALL Subscriptions and				
Advertising	49,326.73	5,585.11*		
King's Builders	4,152.00	631.73*		
Christian Plea Subscriptions and				
Gifts	1,335.27	490.35		
Literature	30,799.95	1,964.67*		
Miscellaneous	33,893.08	556.07*	18,700.12	65,543.21*
	\$1,555,763.82	\$607.27*	\$318,774.73	\$35,120.05*

Decrease

## Board of Temperance and Social Welfare

Churches	\$4,690.81	\$148.30*
Individuals	2,535.00	935.00
Field	800.00	247.27*
Miscellaneous	425.88	190.88
	\$8,451.69	\$730.31

## The Missionary Register

### Missionaries Arriving on Furlough

Miss Martha J. Bateman, Africa, May 1, New York.  
 Miss Goldie R. Wells, Africa, May 1, New York.  
 Mr. and Mrs. I. D. Crewdson, Japan, April 23, Seattle.  
 Mr. and Mrs. Kenneth L. Potee, Mr. and Mrs. H. P. Gamboe, Miss Leta M. Brown, India, May 20, New York.  
 Miss Vera Adamson, Philippine Islands, New York, May 2.  
 Dr. C. L. and Dr. Leta M. Pickett, Philippine Islands, San Francisco, June 13.

### Missionaries Going to Field

Mr. and Mrs. C. G. Elsam, Jamaica, April 25, New York.

### Births

Lyrel Marguerite, to Dr. and Mrs. Norton H. Bare, Batang, West China, January 26, 1928.  
 Harriet Gladys to Mr. and Mrs. Carl W. Vissering, Kulpahar, India, March 23, 1928.  
 Paul David, to Mr. and Mrs. Percy D. Snipes, Bolenge, Africa, February 25, 1928.  
 Son, to Mr. and Mrs. Howard T. Holroyd, Buenos Aires, Argentine, April 16, 1928.  
 Luell Arnold and Delmar Estell, to Mr. and Mrs. David L. Watts, Africa, February 8.

### Deaths

Mary Dorcas Elliott, April 20, 1928, Independence, Kansas. Mother of A. E. Elliott, missionary to South America, now studying in Union, Teachers and Columbia University, New York. Age 73.

### Change of Address

Miss Wenona Wilkinson, 4345 No. 41st St., Omaha, Nebraska, c/o Homer Hawthorne.  
 Miss Lillian B. Collins, 67 Columbus St., Bedford, Ohio.  
 Misses Josepha and Stella Franklin, 926 W. Fifth St., Anderson, Ind.  
 Miss Annie V. Mullin, 425 DeBaliviere, St. Louis, Mo.  
 Miss Stella Tremaine, 527 W. 121st St., New York City.  
 Mr. and Mrs. James H. McCallum, 1131 Twelfth Street, Modesto, California.  
 Dr. and Mrs. W. E. Macklin, 723 South Chapel Street, Alhambra, California.

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Word comes that S. G. Rothermel of Maudaha, India, has paid to the Indian Mission for the United Christian Missionary Society, ten thousand rupees in cash for the property formerly owned by the society.

Perhaps we who have the Public Library cannot appreciate to the full the value of WORLD CALL to the leaders of children. I say leaders of children rather than junior leaders because when we think of junior leaders we think only of those who are helping with Junior Christian Endeavor societies and Mission Bands and when I speak of the value of WORLD CALL to those who have the training of children, I would include Bible school teachers and all who have to do with the religious training of children and young people. Even public school teachers might find a lot of information to supplement their teaching of history and geography.

**MRS. B. H. SEALOCK.**  
 Normal, Illinois.



# The Last Page

**W**E ARE reveling in the story of the bold editor who came back at some of his critics with this:

"I have been criticized quite a little by some of the town 'smart alecks' for using poor grammar. Now, I have three good reasons for this. In the first place, I don't know any better. Second, half of you wouldn't understand it if I did use it. Third, if I did speak and write correctly, I might be managing some big New York paper at a large salary, and you farmers would lose the best editor in Graham County."

Not that there is any moral to the story at all—it's just a good tale we're passing along. While we're on the subject of vulgar journalism, have you heard of a certain convention speaker in an Ohio town who told a reporter that he had other engagements to speak in the city and so did not want anything published of the address until the week was over. The next day he and his friends were horrified to read in the paper: "Rev. ——— delivered an excellent address and gave some very good stories, but unfortunately they cannot be printed."

The reporter may not have meant to be mean at all, even though he was forced to make a story in the humiliating absence of copy. There are always mitigating circumstances, as everyone who has ever sat in a writer's chair knows. Incidentally, we have read somewhere that it isn't in any of the records that a great masterpiece was ever created in the presence of the genial caller who plunked himself down beside the writer's desk and remarked, "Don't let me interrupt you—go right along with your work."

Sometimes, oh, very seldom but still sometimes, a gentle reader calls our attention to a mistake in the magazine which simply cannot be blamed on the printer. A correction must be made as gracefully as possible and the combined wits of the editorial staff are mustered. This must have been the predicament of the little Southern paper which one day came out with the glaring headlines, "Half the City Council Are Crooks." A retraction in full was demanded of the editor under penalty of arrest. The next afternoon the headlines read, "Half the City Council Aren't Crooks."

Another headline is called to the attention of the world by *Punch*. It is "The Gnu in Danger of Extinction." Shall this popular little crossword animal, it says, disappear? Gno, gnever!

One of the most potent factors in the program for world peace is the suggestion that while disarmament is a help, what the world needs is a history schoolbook that reads the same in all countries.

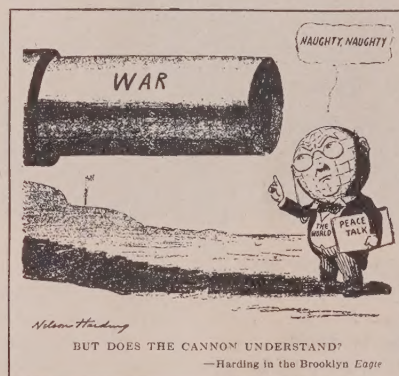
Longview, Washington, is a thriving town that dreamed itself out of the soul



of R. A. Long of Kansas City several years ago as a model city in a lumber community. One of the best evidences of its progress is the energetic newspaper it supports, *The Longview Daily News*, whose editorials are often worthy of comment. The following one, entitled "The Habit of Thrift" is worthy of many readings by those who feel they least need it:

"Lots of people expect to acquire all their good habits in their second childhood."

"And one of the good habits long put off is thrift."



"Often this habit does come in second childhood. With appetites and passions burned out of the decaying mind and body, old men may find themselves freed from temptations and wrongly consider their condition due to ripened virtue."

"But thrift, like any other 'virtue' forced upon one by nature, is apt to find its environment unhealthy and to curdle into penurious meanness."

"If thrift is to be wholesome and sweet and fruitful it must be embraced while the mind and body are healthy and vigorous."

"Thrift is a composite quality. It embraces within itself nearly all of the great virtues. It implies industry, prudence, forethought, self-denial. It certainly has no relation to niggardliness or meanness."

"Some men would let their grandmothers starve to death for the sake of a few dollars. That cannot be called thrift."

"And virtue carried to excess becomes a vice and is no longer virtue. Thrift that does not take into partnership

honesty and charity sours into covetousness and avarice."

"True thrift is the opposite of thriftlessness, prodigality, improvidence and waste."

"Thrift means better homes and better food, more comfort and enjoyment, less waste and less anxiety."

"Out of it grow quickened energies, firmer courage, more stalwart thought and hope, more orderly citizenship, education and a good chance in life for the children, and the independence and self-respect that lift aimless, hopeless drudgery up to true manhood."

"Don't talk to me about colleges! scoffed the self-made man. 'Look at me! Do you suppose I would have been any more successful than I am if I'd had a college education?' 'No,' admitted the professor, 'but you might have been less inclined to brag about it.'—Judge."

John R. Clements writes the following bit of verse that stimulates us to reevaluate our wealth:

Give me grit and take my gold;  
Grit is from a finer mold.  
Grit will help the storm to ride;  
Grit is never satisfied;  
On from height to height we press,  
Gaining much and losing less.  
Grit and gumption win their way;  
Gold may vanish in a day,  
Take my gold—take every bit—  
I will win it back by grit.

Dr. Isaac Watts once arranged the Ten Commandments in rhyme for the benefit of those who find it difficult to memorize them:

1. Thou shalt have no other God but me
2. Before no idol bow the knee.
3. Take not the name of God in vain
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do
7. Abstain from words and deeds unclean,
8. Nor steal, though thou be poor and mean,
9. Nor make a wilful lie, nor love it
10. What is thy neighbor's do not covet

Countee Cullen, the inimitable Negro poet, writes the following deathless verse including it in his book of poetry, *Color*:

Once riding in old Baltimore,  
Heart-filled, head-filled with glee,  
I saw a Baltimorean  
Keep looking straight at me.

Now I was eight and very small,  
And he was no whit bigger,  
And so I smiled, but he poked out  
His tongue, and called me "Nigger."

I saw the whole of Baltimore  
From May until December;  
Of all the things that happened there  
That's all that I remember.